

L.R. REGISTER

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1101.]

LONDON: WEDNESDAY, DEC. 12, 1866.

PRICE { UNSTAMPED.. 5d.
STAMPED..... 6d.

TESTIMONIAL to the Rev. Dr. TIDMAN.

JOHN KEMP WELCH, Esq., Treasurer.
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Rev. JOHN KENNEDY, } Secretaries.
Rev. J. G. ROGERS,
Messrs. Ransom and Co., 1, Pall Mall East, Bankers.
The Committee are much gratified by the success of their appeal to the public and beg to intimate that, for the convenience of friends who wish to contribute, the list will be kept open till Monday, Dec. 17.
Communications to be addressed to the Treasurer, J. Kemp Welch, Esq., Clapham-common, S., or to one of the Secretaries, Rev. John Kennedy, 4, Stepney-green, E.
London, Dec. 11, 1866.

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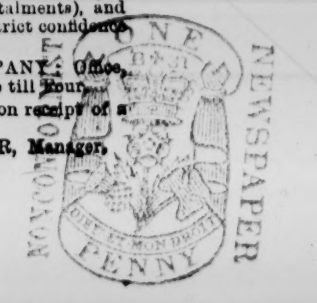
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EMPEROR FIRE and LIFE ASSURANCE SOCIETIES.

ANNUAL SOIREE.

The annual soiree of these societies took place on Wednesday evening, at the Whitehall Club, Arundel-street, Strand. An excellent tea was provided, and partaken of by a large number of ladies and gentlemen. In the evening several speeches were delivered by the directors and agents of the societies. In the interval between the addresses, a company of vocalists, selected from Mr. Earl's choir, sang some well-selected pieces in a very creditable manner, and in one or two instances they were honoured with an encore. Mr. J. F. Bon-tem (deputy-chairman), common-councillor, presided.

Mr. E. CLARKE (the secretary) read the report, which stated, among other things, that the directors were happy in having another opportunity of congratulating the members on the increased prosperity of the societies. Notwithstanding the unparalleled monetary crisis occurring during the year, which had a general tendency to check investments in assurance and kindred institutions, the directors had the pleasure of reporting a continued increase in both the life and fire departments of their business. In the life department, additional proposals had been received during the year to the sum of £26,317. 9s., and policies had been issued for sums amounting to £5,101. 9s., increasing the amount of proposals received to this date to £27,998. 9s., and the amount of policies to £16,360. 9s. The claims by death, annuities, and bonus during the year amounted to £6,621. the prompt payment of which, in accordance with the practice of the society, had, in very many cases, resulted in a further increase of business. The next triennial bonus, in accordance with the deed of settlement, would be declared in 1867. A dividend of 8 per cent. on the paid-up capital, with a bonus of 1 per cent. free of income-tax, was again paid in June last. The directors continued to make advances on freehold and leasehold securities, combined with life assurance, and would again call attention to the various methods by which assurances could be effected in this society. Assurances for life might be effected with profits, which might be so applied as to render the policy payable during the lifetime of the deceased without extra payment; and for the convenience of those whose incomes are small, they allowed a whole-life policy to be supported for seven years by the annual payment of one-half the premium, with interest on the other half, the moiety advanced by the society being charged as a debit to the holder, payable at death or otherwise, as preferred. The joint-life assurance plan offered to many an opportunity for securing an amount in case of the death of a partner or co-trustee; the plan adapted to endowments is especially useful in providing a sum for children and minors on attaining the age of 14 to 21 years, or to adults on attaining the age of 50, 55, 60, or 65; and the annuities form a good investment for the aged, who could not by any other means secure so large an income upon their capital. Second-class lives could also be assured on an equitable principle, without increasing the amount of premium, the whole amount of premiums being returned with interest if death took place in a given period, or the full amount of assurance paid if after that period. The deposit assurance supplied the place of a savings-bank, with a life assurance at the same time; giving, for example, to the representatives of a person aged 30, in case of death, 21 is 6d. for every 1l. deposited, whilst it allowed him to withdraw the amount paid previous to death if required (with interest). To meet a want of borrowers in building societies, tables of uniform annual premiums had been prepared to secure the future payment of 10l. 20l. 30l. or 40l. per annum for the remainder of a term of years; and if the life fell within that time, a borrower will be enabled to secure the amount of his future repayments to a building society in the event of his death, and thus to leave his property so acquired to his widow or family entirely free from any further liability for a small annual premium. In the fire department, proposals had been received during the year amounting to 276,903l., and policies had been issued amounting to 258,967l., increasing the amount of proposals received to 2,539,180l.; and the amount of policies issued to 2,174,310l., whilst the claims for the year only amounted to 778l. The reduction of duty from 3s. to 2s. 6d. per cent. had had a beneficial effect in extending the business, and the further reduction of the stamp duty had enabled the directors to issue all policies without charge for the policy stamp. In conclusion, the directors hoped, that the shareholders would co-operate with the company in endeavouring to extend their business.

The CHAIRMAN, after regretting the absence of their esteemed chairman and others, proceeded to comment upon that part of the report in which reference was made to a table for borrowers in building societies, which he thought very important. Having been connected with building societies for several years, he had often met with circumstances of a very unpleasant nature in connection with the deaths of borrowers from building societies. So long as a man was in health the repayments were faithfully kept, and the property was in course of speedy redemption; but when he, the head of the family, had been taken away, the means of repayment ceased, and the property had to be sold at a considerable sacrifice. In the case of death before the repayments had been completed, this society, for a small premium, undertook to pay the whole of the balance due, and the family of the man who purchased the house had the property free from all further charge. (Hear, hear.) The Chairman then reviewed the various modes of investing one's savings, the most advantageous of which he considered was insurance. One advantage was that the payments were small. If a weekly, monthly, quarterly, or other periodical payment was undertaken, a person felt bound to prepare for it, and this was done by the sums which were looked upon as insignificant, and which would be frittered away but for this obligation. Insurance also possessed an advantage in the disadvantages of getting the money out again when once it was put in. It could not be got out without sacrifice. It was true they might borrow money upon a policy, or sell it; but it was too valuable to the possessor for that, and therefore the object should be to keep the policy in force by a regular payment of the premiums. In a commercial point of view, insurance was one of the best investments that could be made, and he would prove it from the history of this society. Since its formation they had paid in claims 17,829l., and the deceased had paid in premiums only 8,370l. (Hear, hear.) So that on the policies that had dropped five times as much had been paid out as the society had received in premiums. He thought, therefore, they had set their hands to a good work, and they did not mean to withdraw from it until the Emperor Societies had become equal, if not superior, to any of a similar nature in the metropolis. (Cheers.)

Mr. B. HARRIS (a director) observed that insurance societies had done a great service for and been a great blessing to the country. He impressed upon the meeting the importance of life assurance, and hoped the members would do their best to bring business to the office in the coming year.

The meeting was then addressed by Messrs. Leaman, Law, and Spriggs. Their remarks for the most part consisted of suggestions to the local agents, how they might best advance the interests of the company.

Mr. E. CLARKE (the secretary) made a short speech, in which he congratulated the company upon past achievements. The society was daily increasing in public favour. He might say that the court of directors were at all times prepared to meet every claim that came upon them not only promptly, but as soon if not sooner than any other office in the kingdom. There was a large population yet uninsured, so that there was plenty of work to be done. Insurances had been effected for ministers by their congregations, and a paid-up life policy formed a capital New Year's gift. He concluded by urging the officers of the society to increased and more earnest efforts.

After an amusing speech from Mr. J. Bormond, a vote of thanks was given to Mr. Earl and his choir, and the evening's proceedings closed with the National Anthem.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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they know, enjoy their *status* and receive their temporalities, at the instance of public law, on the understanding that they will use them in furtherance of the ends designated by public law, and they cannot but be aware that the systematic misapplication of them to the disparagement and frustration of those objects, is so far a flagrant breach of trust. They must needs be conscious of the practical absurdity involved in a toleration of practices by means of which the servants of the State use the property and influence of the State in contravening the express intentions of the State. They cannot reasonably contest the right of the State to enforce by penalties a fair observance of any contract made with it by its own officials. As constitutional and legal superintendents of the fulfilment of that contract, they have no right to listen to the pleas of individual consciences. If they, as bishops of the State-Church, are without adequate power to keep their clergy true to the engagements they have made, and in virtue of which they hold their privileges and receive their income, they are bound to apply for an increase of that power, and, however repugnant it may be to their Christian impulses and sympathies, to wield it in repressing a freedom of clerical action which violates an understanding all parties have pledged themselves to observe.

Such is evidently their duty as overseers of the Church of England established by law. In order to do justice to the great body of the laity, the people of England, in a matter defined, or at any rate definable, by legislation, they can hardly be held competent to extend to their clergy a freedom to trespass beyond those boundaries which mark off with sufficient exactness the purpose of the State. Nevertheless, we do not wonder that, as men imbued with the Christian spirit, they evince deep repugnance at making any appeal to political power with a view to restrain clerical liberty. The relation of pastor to people is one of so solemn a nature, the motives to conscientious fidelity are so strong, the spiritual mischief which may result from legal compulsion is so incalculable, and the experience of past ages as to the evils which are produced by the violent suppression of religious error is so uniform, that we cannot affect surprise at the backwardness of the bishops to use the arm of the law in grappling with Ritualistic innovations and excesses. "Let both grow together until the harvest," is the practical course suggested by the spirit of the Christian dispensation, and even bishops in these days may well have learned the incongruity of calling down fire from heaven to consume the mistaken servants of their Master.

What does excite our special wonder is that when, as in the present instance, the obligations of a State-Church bishop clash with the best impulses of Christian feeling, and either justice on the one hand or religion on the other must be disregarded, these right reverend fathers never seem to have a glimmer of suspicion that the basis upon which the system they administer rests is untrue and unsound. Why exhibit such distrust in legislation? Why deprecate a resort to political authority? They are themselves chosen to high office by the Prime Minister; they sit in the House of Lords for the express purpose of guiding legislation in reference to the interests of the Church; their very Liturgy is embodied in an Act of Parliament; and their relationship to their clergy, and the powers they have over them, are defined by law. Whence this sudden horror of binding ecclesiastical privileges by political regulations? Why is it not retrospective as well as prospective? If Acts of Uniformity so manifestly contravene the liberty of the Gospel, why do none of our bishops move for the repeal of those which still blot our Statute-book? What is there that stamps the past with the approbation of wisdom, but which characterises the extension of the past into the future as folly? This is what we

cannot understand. If law be an unfit instrument for guarding the purity of the Church, why is it established by law, and what is the reason that our bishops who believe the first, glory also in the last?

The truth is, if we are to have a State-Church at all, its doctrines and discipline must be set forth and maintained by law. If this be improper, the State-Church reposes upon an improper foundation. The bishops are fond of blowing hot and cold with the same breath. We do not say that they are thereby necessarily condemned, but we do say that the world cannot reconcile the apparent inconsistency. They owe it to meaner intellects to explain themselves. They ought to make it clear to the average sense of the laity why they hang on so tenaciously by law with one hand, and repel it so vehemently with the other. At present, their conduct is a complete riddle the true answer to which they only can give. Our wonder is that they never give it.

ECCLESIASTICAL NOTES.

THE Ritualists have taken a legal opinion concerning the disputed ornaments and usages, but not concerning the doctrines which underlie them. They have consulted Sir R. Phillimore, Sir Fitzroy Kelly, Sir W. Bovill, Mr. W. M. James, Dr. Deane, Mr. J. D. Coleridge, Mr. G. C. Prideaux, Mr. J. Hannen, and Mr. J. Cutler, and, on the whole, have not come well out of the consultation; but the opinions being almost as equally divided as those of doctors, and running into every shade of difference, are worth very little for either party. There is a general agreement that the vestments may be legally worn; that lighted candles on the altar are not condemned, but that the burning of incense is unlawful. On the last point all are agreed. Wafers are allowed by one-half of the counsel, but condemned by the other half; the mixture of wine with water in the communion is virtually condemned by five out of eight, and the use of hymns during the Communion Service is utterly condemned. Of course, this opinion has been taken with a view to action, and, of course, incense at least will be no longer used. The "mixed chalice" also will be dispensed with, and there will be no singing at the Communion. Will this be the case? Surely these people will be content with their best-prized liberty—that of flaunting before their friends in their coloured garments? What was the anecdote reported at the meeting of the Confraternity of St. Peter last week?—"We have got yellow clothes, and we hope soon to get green," cried a Ritualistic official. Well, perhaps they may now have green, and then we should hope the mummery will be contented. But why did they not ask for an opinion on Ritualistic doctrines?

The *Churchman* newspaper, whose tendencies most of its readers must, we think, have judged to have been in favour of the new movement, has now formally pronounced against it, and enrolled itself amongst the moderate High-Church party. Our contemporary looks upon it as imperilling the unity of the Church, as leading to a great revival of Erastianism, and as likely to provoke a schism. It says:—

Suppose, then, the time arrives (as arrive it certainly will), when the law of the land, altered for the purpose, will, with no hesitating judgment, prohibit certain things in Divine service with a definiteness not to be evaded. What course will the extreme Ritualist then adopt? Will he not submit to the law? But how much better to avoid this necessity, by giving the legislature no occasion to interfere. If the State, now that its legislature has ceased to be Christian, ever again interferes with the Book of Common Prayer, we shall be in imminent peril of such a schism as that which, a few years ago, rent the Kirk in twain.

The *Churchman* discusses the problem of the small spiritual authority of the bishops, and thus very naturally resolves it,—

Is it not that the State has usurped the right of nominating the priest who shall be consecrated to

Ecclesiastical Affairs.

LEGISLATION FOR DIVINE SERVICE.

WE sometimes wonder within ourselves whether Church dignitaries, after their promotion, continue to be "of our own flesh and blood," whether they are ever disturbed by doubt, and, above all, whether they ever suspect the soundness of the position in which the subordination of the spiritual to the political by the union of Church and State places those ecclesiastical officers whose function it is to govern. A short time ago we sketched from a speech delivered by the Bishop of Illinois a picture of episcopacy as it works in the United States, where, being quite independent of the civil power, it has adapted its organisation to its wants, and where, consequently, it exercises a real and efficient control over Church affairs. Last week we had an illustration given us by three visitation charges, of the manner in which episcopacy in England finds itself hampered by its connection with the State, and shrinks from the thought of invoking that aid in the maintenance of ecclesiastical order upon which it has been wont to rely as indispensable and all-sufficient for the maintenance of the Church itself. A state of things has arisen with which the bishops find their own legal authority incompetent successfully to grapple. The alternative presented to them is that of conniving at clerical anarchy in the Church, or of reducing it to some semblance of order by Parliamentary legislation. The continuance of the one forebodes impending destruction—a resort to the other is dreaded as almost certain to be followed by disruption. We wonder whether perplexities of this nature ever suggest to the episcopal mind that the basis on which the Establishment rests is itself unsound, and that an ecclesiastical system moulded by political authority is thereby incapacitated for a fair development of its spiritual influence.

We are not surprised, indeed, that such men as Drs. Tait, Wilberforce, and Thirlwall should hesitate as to the expediency of suppressing Ritualism by a new Act of Uniformity. They see clearly enough that so far as the practice is the outcome of conscientious conviction, it can only be properly dealt with by argument and persuasion, and that so far as it expresses inordinate sacerdotal ambition it will easily evade legal compulsion. In the one case, they fear the semblance of persecution—in the other they foresee utter failure. And yet the system they uphold, to which they cling with invincible tenacity, and which indeed has placed them in their high position, imposes on them the duty of combating evils which they dare not let alone, with weapons which their good sense refuses to sanction. They are not at liberty to wink at the diversion of national resources to purposes which the nation evidently meant to prohibit. Their clergy, as

the episcopate of every vacant see? The Prime Minister nominates. He is Minister by the will of a majority of the House of Commons; and that majority represents all the sects and heresies of the United Kingdom as well as the Church by law established. Surely this is a wrong and an injustice. A bishop, nominated by a Prime Minister, is felt to represent the mind of the State rather than that of the Church: what wonder if the clergy shrink from submitting to his godly admonitions? This is too important a topic to be treated, by-the-way, at the conclusion of this paper. One thing alone may now further be suggested: that any movement which shall set the civil powers in motion in matters ecclesiastical strengthens Erastianism; and therefore that any such movement is, with a view to the Church's ultimate good, premature, until our relations to the State are placed on a more equitable footing.

Aye, Aye! this is very good language for Dissenters to use, but does not the *Churchman* know that what is in a Dissenter but a natural word is in a *Churchman's* mouth flat blasphemy?

The good example set by Dr. Vaughan in the publication of his work on Ritualism is about, we are glad to notice, to be followed by other writers and preachers. The first of a series of sermons by the Rev. Enoch Mellor on Ritualism and its related dogmas, entitled, "The Christian Ministry not a Priesthood," has just come into our hands. Mr. Mellor has done wisely in taking this subject first. The claims of the so-called priesthood lie at the foundation of the modern ritualistic movement. Has a Christian minister any special gift? Is he endowed with qualifications which no other man can possess? Does he belong to an order, or does he only exercise the duties of an office? Can he do anything whatever that another Christian man may not do? These are the questions substantially treated by Mr. Mellor. We feel indebted to the author for placing in the front rank of his arguments the following admirably-expressed thought:—

We have no weak and credulous hankering after uniformity. We have no sanguine expectation that it will ever be compassed "while the earth remaineth." We confess, indeed, never to have entertained a desire for such a thing. If it could be accomplished it would not, we think, be the highest conceivable result, either in an ecclesiastical or spiritual point of view. If there be the one Lord, the one faith, and the one baptism, there is something sublime and elevating in the spectacle of the manifold forms which they can inspire and vitalise, and in the conviction that there is one God and Father of all, who is above all, and through all, and in all. It enlarges our conception of the power and wisdom of God, that He can combine with the essential elements of humanity, physical, intellectual, and moral, an infinite variety not only in the combination of these elements, but in the features of the countenance, so that no individual shall be exactly repeated from Adam down to the man who shall close the procession of the race. We have an identity in humanity, we have differences in men. And amid all the follies which have infested the race—and they have been many—I never heard of insanity reaching the length of mourning that God has not made every member of the human family precisely after the same pattern. But this length it would reach, and does, in any case where the desire, and still more, where the expectation, is cherished that the time will come when the most rigid and punctilious uniformity will prevail in the worship of the unnumbered millions of the population of the world. A result like this, defying and vanquishing all distinctions of climate, temperament, latitude, longitude, and education, would claim rank with almost any miracle recorded in Holy Writ. It requires no gift of prophecy to warrant one in branding such a notion as a fantastic dream. A far nobler result than this, and one worthy of our most fervent prayers and most unwearying efforts, is that which should recognise a fundamental unity of faith and love where it exists, which discards the peevish, prying microscope, whose lenses can discern only the minutest things, which welcomes superficial distinctions whether in creed, polity, or service, because they supply to charity an occasion for displaying its generous confidence and affection, and which can receive and return offices of help and sympathy. This is the result, distant it may be, but as we believe certain, which will glorify the latter days of the Christian Church. It will be not a uniformity of death, but a unity of life, and therefore a variety in which the same God will work, and through which He will be worshipped and adored.

There is, we are sure, no enlightened Nonconformist who will not be glad to have this thought so well expressed by one of the most prominent and able of Nonconformist ministers. This is the true "Broad Church." We need not say what there is further in Mr. Mellor's discourse. The passage which we have quoted will give assurance that it is characterised by breadth of sympathy and by a finished style. We will only add that the impossibility of tracing the idea of a Christian priesthood to the New Testament is very clearly shown. Mr. Mellor appears quite to agree with all that Locke and Milton have written on this subject when he says, in the closing sentences,—"In regard to such a system, with the light which the history of the past throws upon it, not religion only, but humanity, constrains us to invoke upon it alike the curse of God and men. In the fire of that curse may it speedily wither and die, while its votaries escape through the mercy of God, and rejoice in His salvation." These are terrible words, but not more terrible than are needed.

Another sermon. The Rev. Joseph Moffett, of Maclesfield, has preached in the town where, some two years since, there was something like a physical-

force demonstration of Churchmen against the Liberation Society, a discourse in favour of the separation of Church and State. Mr. Moffett rightly guards himself by making the distinction between Christian legislators and Christian men, and by showing how a Christian legislator may be most eminently a Christian by not being a State-Churchman. As some State-Church controversialists are very fond of talking about "national Christianity," and the national "atheism" which would follow if the Church were separated from the State, we will quote, for their advantage, the clear and common-sense remarks of Mr. Moffett:—

It is plain, then, that religion has to do with politics; that Christianity has authority over civil rulers—authority which on no account will it consent to waive—authority of the highest possible kind, being, in fact, the authority of God over every man's conscience. And from this we may see how unfounded is the charge made against those who think that no compact between religion and the State such as exists in the Establishment of this country should exist. Those who think that compact would be better broken up are not unfrequently represented as attacking religion itself, and it is confidently asserted that were they to succeed in dissolving the present relation between Church and State the religion of the nation would be imperilled. Nothing is farther from the truth. We have seen that magistrates are personally obligated to be religious, and to carry out their peculiar duties in a religious manner; statesmen are under a similar obligation; the sovereign of the country is so too; in a word, all that have to do with the making or administration of the laws of the country are thus under obligation. Would not that be a religious government all of whose members were religious, and whose special duties were religiously discharged? And is not every government religious in proportion as this is the case? Has not the President of the United States of America, and his Cabinet, the opportunity of connecting religion with the government of the country as closely as they may feel disposed? No such connection exists there between the government and any form of religion as exists in the Establishment of this country; and surely no one will be bold enough to assert that there all legislation and all administration of the law are carried on in utter disregard of religion. The separation of Church and State, then, would not be the divorce of politics from religion. The truth is, all real connection that ever existed between the one and the other would exist still. I can form no conception of what is meant by national religion, except as being the sum total of the religion of the persons who compose the nation, and this no compact between Church and State can either produce or destroy. Parliament is religious just so far as its members are religious men and does its work in a religious way, and not by virtue of the union between Church and State.

This specimen—call it a "brick"—is a well-made specimen of equally good materials to be found in this sermon. Let us add that we are especially pleased with the tone of Mr. Moffett's remark on the "noble part" which some Churchmen are taking on ecclesiastical questions, and the "nobler part" they may still take.

Another union chaplaincy case has been brought to light. Last August, as we gathered from the *Kentish Express*, the Rev. Joseph Weld, of the Tenterden Union, resigned his office. The guardians thereupon advertised for a successor, and the Rev. H. W. Stenbridge, Baptist minister, replied, offering to do, as honorary chaplain, such spiritual work as might be required. Mr. Stenbridge stated that he was not actuated by any sectarian motive, and that he was no sectarian. The Wesleyan minister also placed his services at the command of the Board, and no other applications, after a second advertisement, coming in, the offers of these gentlemen were accepted. The Wesleyan minister then stated that they had agreed each to take alternate weeks, and to deviate in the public services as little as possible from the method pursued by Mr. Weld, to use the Common Prayer and the hymn-book which was in use, and avoid all unnecessary alterations. This arrangement being completed, and in successful operation, a Church clergyman, the Rev. E. Lilley, forthwith applies for the office, and, of course, is refused. The local clergy at once communicated with the Poor-law Board; the guardians were summoned together; ex-officio were mustered, and the appointment of the two Nonconformist ministers was rescinded by a vote of six to five. We quote the remainder from the *Kentish Express*:—

During the two months Messrs. Stenbridge and Teal have filled the office, they have attended the hospital and schools, also a week-night service, as the records in the "chaplain's book" will show. Such are the plain, unvarnished facts of the case. Let it be observed:—1st. That though the office remained open about a month, the clergy of the Established Church stood aloof, and it was only when the appointment had been fairly and deliberately given to two Nonconformist ministers, that the Rev. E. Lilley made application; and 2nd, that no complaint is alleged as to the manner in which the duties have been performed by them. Why then have they been dismissed with a cold "Thank you for the performance of the religious duties." The public have a right to ask why? and the board should be called upon to say why.

"Why?" Why, of course, because one party are Dissenters and the other is a Churchman. Whoever knew the law to mete out even-handed justice in such a case?

We have received the following from a correspondent in reply to some remarks in these columns in our last number:—

To the Editor of the *Nonconformist*.

SIR,—Please allow me to protest most urgently against the wantonness of paradoxical censoriousness which induced the writer of the last "Ecclesiastical Notes" to charge such men as Stanley, Tait, and Kingsley with bigotry, intolerance, sentimental professions of liberality, and a persecuting spirit in disguise. Surely reckless assertion never ventured on more absurd accusations than these. There is usually some show of plausibility in any charge made by a careful writer, but I see none for these. They are precisely the faults which those who knew the men best would unhesitatingly say are impossible to their mental and moral dispositions. I hope the writer of the "Ecclesiastical Notes" is not falling into the very errors which he denounces. I do not think he can be in his usually amiable mood, or he would not praise the cynical and ungenerous article from the *Church Times*, which he quotes with such strange approval.

These "Notes" are among the most attractive and instructive columns in the *Nonconformist*, and I always look for them with confident expectation of finding something good in them. I do trust the writer is not getting rabid.

Yours, very truly,
R. M. T.

Blackheath.

The "reckless assertions" and "absurd accusations" of which our friend so mildly accuses us are founded, unfortunately, on what we should have thought to be tolerably well-known facts. When Bishop Tait and the other members of the clerical Broad-Church school separate themselves from political alliances on ecclesiastical matters with Lord Derby and the Bishop of Oxford, we shall begin to believe that their very charitable language is something more than rotten sentimentalism. We find, however, that Bishop Tait was one of the sixteen bishops who voted against the Church-rate Abolition Bill; that Archbishop Trench and Bishop Tait were two of the six bishops who voted against the Oaths Bill; that Archbishop Trench, Bishop Tait (three times), Bishop Ellicott, and Bishop Hampden, were four out of the twenty-one bishops who voted against Mr. Hadfield's Qualification for Offices Bill; that none of these, in the House of Lords or the Houses of Convocation, when a Wilberforce in the Upper House and a Denison in the Lower, have been upholding Tory modes of dealing with public questions have once lifted their voices in favour of religious toleration, liberty, or equality. No religion is so cheap as that which consists in condemning the sins of others, and no liberalism is so cheap as that which consists in condemning the sins of one's ancestors. This we have found to be the sum of the liberalism of the Broad-Church party. They hold the Act of Uniformity in horror; but in relation to the questions of their own age are as intolerant as the Sheldons of two hundred years ago.

ECCELESIASTICAL AFFAIRS IN SCOTLAND.

The prominence given by the newspaper press in this portion of the island to the proceedings of even the minor Church courts of all the Presbyterian denominations, is quite a peculiar feature of Scottish life, and enables one to mark the tendency of the national thought on ecclesiastical subjects more timeously, as well as with much greater accuracy, than is possible in England. On your side of the Tweed, even bishops are found confessing in their charges that the most momentous and wide-spread phenomena have come upon them as a surprise. Almost without a note of warning, the English people are awakened up some fine morning to the conviction that a very large proportion of their ecclesiastical guides of the Protestant Establishment are more than half-way on the road to Rome. That respectable old gentleman, with whom newspaper writers in London make so free, Paterfamilias, is represented as standing aghast at the cloud of "pernicious nonsense" in which he has been so suddenly enveloped. An eruption of "S. G. O." letters bursting from indignant Ætnas all over the land, descends upon Printing House Square; the almost unheralded Ritualism shares the leading columns of all the journals equally with Reform; controversial sermons and volumes are seen flying from pulpit and press like so many brickbats; and poor northerners, looking across the Tweed, from the wrong side to which an unpropitious fate has condemned them, and seeing all of a sudden the ascending clouds of incense and the deadly combat that is being waged, are obliged to confess that the thing is more amazing as to the swiftness of its descent than a Sepoy rebellion or the cattle plague.

In the north, we know what is coming. The parity of the Presbyterian "bishops," actively declared in all the courts of the Church, in Presbytery and Synod and Assembly, lets us see early into the

mind of the whole body, and anything out of the way that may be strongly possessing the soul of even the obscurest pastor in a far-off isle of the Hebrides is pretty sure to come speedily to the surface. That democratic constitution of our Church, which is by no means displeasing to Mr. Bright, because it helps even our counties to return Liberal members to Parliament, is unfavourable to any startling surprise like the one to which Samuel of Oxford will not apply his famous pastoral staff in the way of correction, which calls into active exercise the trimming talent of our "canny" countryman Dr. Tait, and in respect to which the gentle Ellicott can venture on no sterner course than heaving the mildest and most scholarly of sighs. Truly, it may not be a great deal that we do see looming in the future, for hitherto theological thought has been very stagnant in these hyperborean regions; but such as it is, we do see it, and that is one comfort at least.

The question of union between the various non-endowed Presbyterian Churches, as your readers already know, is the one which at present the Scottish people—or the clergy, at all events—are slowly revolving in their minds. Hitherto the chief expressions of opinion have come from two sources—the first, the leaders of the movement in the various Churches concerned, gathered into a central committee sitting from time to time in our "grey metropolis"; the second, and the one of lesser note, but not destitute of significance, consisting of free lances, men who fight for their "ain han," like Mr. Gillfillan of Dundee, and Dr. James Gibson. The former, the generators of the idea, and viewing it with parental favour, delighted moreover to find the brethren, with whom they have met so very like themselves, have always presented the subject in a rose-coloured light; and men of weight and sagacity like Dr. Candlish on the one hand, and Dr. Cairns on the other, have invariably spoken as if there was really no reason why the marriage should not at once be performed. The free-lances, speaking, as is their wont, when the leaders would have them hold their tongues, have presented the other side of the shield to public view—those of the Free Kirk darkly insinuating doubts as to the orthodoxy of the United Presbyterians, especially in respect to the doctrine of the Atonement, and those on the opposite side pretty freely expressing their preference for the liberty they now enjoy in their single state to the possibility of a more stringent rule were they to be absorbed into a Church wherein the Free Kirk, with all its love of power and its aversion to the theory of voluntarism, would be unquestionably the "better half."

Thus the matter stood till the other day. But now another element has come into play—of more significance, as it seems to me, than either of the two which I have already specified. The committee have issued a report, specifying the result of their negotiations thus far, and favourable to union; and on this report, sent down to the various presbyteries, these bodies are at present deliberating, so that the mind of the Church over the length and breadth of the land is being ascertained. And I am glad to be able to say, after a very careful survey of what has been developed thus far, that whatever may have been the fears of enlightened Nonconformists—fears provoked not unnaturally by the prospect of an unholy compromise with the upholders of the State-Church theory—these fears may now and for ever be dismissed from their minds. If the leaders were misty and unsatisfying, the same cannot be said of the great army without whose consent nothing can be done.

I have mourned in your columns over what I believed to be a languid beating of the Nonconformist pulse of Scotland. I mourn no longer. That pulse is beating strong and regular. The teaching of the fathers of Scottish Nonconformity has not been lost upon their children. It is remembered and cherished. Every United Presbyterian presbytery which has assembled within the past few weeks has been a Liberation platform, whereon, with the largest intelligence, and with all the fervour of the old Voluntary controversy days, it has been distinctly declared that there can be no concession even to the theory of a State Church. "In this matter (the Scottish custodians of the genuine Free-Church principle are everywhere saying to their brethren of the Free Church), we cannot move towards you; you must accept in theory what you have already accepted in practice, and come to us. In this matter we cannot even think of a compromise which would seal our tongues; in a united Church we must still retain the measure of liberty we now enjoy, and be free not merely to hold, but to propagate and act on our most dearly-cherished principles, testifying to our own members and to the community at large

what we believe to be the Master's mind and our consequent invincible repugnance to all State support and State control in matters of religion.

Where the materials are so ample, it is impossible to give a few samples of the mind of our United Presbyterian brethren without overlooking many others that are equally worthy of note; yet, to make good to southern readers the conclusion to which I have been led, I must run the risk of being thought partial in my selection by quoting a few, only remarking that if the Liberation Society wants some fresh and vigorous expositions of its principles for its new literary campaign, it might do worse at present than send across the Tweed for materials.

As to the suggestion that the civil magistrate's relation to religion should be left a matter of forbearance between the contracting Churches, Mr Croom spoke thus at Edinburgh:—

I cannot comprehend how forbearance is to be exercised on this point. On a number of questions where the members of a Church court hold opposite principles, a decision could be evaded, and there could not be a decision without violent collision. Suppose a scheme of national education brought forward which provides for teaching religion, are the United Presbyterians to be muzzled, and, in deference to forbearance, to sit silent while their principles are outraged? The Free Church, consistently with its principles, holds fellowship with the Irish Presbyterian Church, and interchanges deputations. Could the United Presbyterians do so while that Church is the recipient of the *Regium Donum*? Again, the Free Church accepts Government money for its mission schools in India. Could the United Presbyterians sanction that? I put these cases in illustration of the mighty practical difficulty involved, and to point out the necessity of explanation of what is meant by those who on this head plead for forbearance.

Another point, the one grand point as it appears to be, was put forth with equal force:—

This is our position, a position into which we have been brought step by step, in the good Providence of God, a most honourable and influential position, the position of being the only Presbyterian Church in the British empire which holds alike in theory and in practice that great law of Christ's kingdom, the Voluntary principle—(applause)—the only Presbyterian Church that has ever ventured to tell the rulers of our land that they are bound to obey Christ their Lord and King, but they are not obeying, but rebelling against Him when they use the sword, or employ force in any form or degree, directly or indirectly, to maintain and propagate His religion. This, I say, is our position, and we are the only Presbyterian Church which occupies it. Now, I ask, are you prepared to abandon it? Remember, you do, in effect, abandon it as a Church when you form a union with the Free Church. (Hear, hear.) They are much the larger body. Their voice after union becomes practically the voice of the United Church; and that voice will not be, as ours now is, in favour of, but against, strongly against, what appears to us to be so clearly the mind of Christ. Not only will the noble and much-needed testimony which we are now bearing be no longer heard, but a testimony directly antagonistic to it will be "sounded forth." (Hear, hear.) I believe that if this union takes place soon, the great principle of Voluntarism will be checked in its growth, and for a long while to come be choked out of existence.

Some having argued that, however defective the views of the Free Church may be on the question of the civil magistrate, truth must finally prevail in the United Church, Mr. Renton, at Kelso, speaks this warning word:—

Evil leaven works as actively as good. Thirty years ago, few observers could have anticipated such a revival of ritualism and superstition in the Church of England as has taken place. Its progress has been far more marked than that of evangelical truth, and, indeed, has reduced the Evangelical party to a position utterly despicable and melancholy, when by following the example set by the secessions in Scotland, and shaking themselves free of the unhallowed and pernicious alliance, as they had tenfold more urgent grounds for doing, they had this day occupied a great place of influence and of usefulness in England and in the visible Church.

And at Perth we find the venerable Moderator of the United Presbyterian Synod, Dr. Marshall, of Coupar-Angus, speaking out with an equal certainty in his sound, albeit he is a member of the Union Committee, and one of the warmest friends of union:—

It is useless to pursue the negotiations farther, till it is seen how the Churches are ready to deal with this ascertained difference. It is unhappily notorious that there are parties in the Free Church who are not prepared to make this difference a matter of forbearance in a United Church. They will kindly take us in—they will absorb us, as it has been expressed—if we will only espouse their principles on this head. If this is the mind of the Free Church, as a body, it is certainly time that we knew it. For my part, I shall not believe that this is the mind of the Free Church, till its General Assembly says so. And if its Assembly shall say it, then will be our time to tell, and some will not be slow to tell, what a mockery and delusion these misnamed negotiations for union have been.

At the present moment the consummation of the union appears to be a much more unlikely event than it did twelve months ago. It is said by some that the cry for union on the part of the Free Church is one of ambition rather than of love. Others are of opinion that the question has never really engaged the thoughts of the people, but has been confined to the clergy. I cannot, nor do I wish to, decide on these points. But of this I now feel assured, that the United Presbyterians will have no union that

would involve the sacrifice of the great truths we cherish with reference to Church government. I fear it must be added that the Free Church is not yet ripe for the rejection of the State-Church theory. However, they are far on the way to the goal which we would fain see them reach. Their practice is making them familiar with our theory. All of them are willing to admit, with their own Principal Cunningham, that the patronage of religion by the State "has been productive of more evil than good": and the present negotiations, even if they should fail in securing an immediate incorporation of the two great Churches, will probably help to open Free-Church eyes to the whole of the truth which they have at least begun to see.

ANGLO-SCOTUS.

On the Clyde, Dec., 1866.

HIGH RITUALISM AND ESTABLISHED CHURCHES.

BY A CLERGYMAN.

IV.

What, then, must be done, as a sacred duty to God and humanity, with the Established Church of England, which, like every other State-Church, from its very nature and constitution, as we have seen, cannot be an integral portion of the Christian or spiritual Church, but is a political ecclesiasticism, a department of State, an institution which did good of an external kind when there was but little of the true internal life of religion, but which is now, as no honest and intelligent mind can fail to perceive, a gigantic evil in many respects? By absorbing the religious revenues of the whole country, it is guilty of political injustice to Dissenters, and thereby keeps up the unchristian feelings, which itself provoked, of domination on the one side and resentment on the other. By its fixed standards and formulas, petrifying religious feeling and expression, it opposes all religious progress; persecuting single-hearted lovers of truth within its pale, who for the truth's sake and their brethren's sake endeavour to go forward, and thereby not unfrequently inflicting upon them terrible and incalculable sufferings. No one can tell the misery which is caused to subordinates, possessed of any honest independence of soul, by persons occupying the unchristian position of a State-Church dignitary or superior, who in his conscientious efforts to keep the ecclesiasticism together is often almost, if not absolutely, forced to act as a tyrant. Indeed, the more really Christianised a man is, so much the less qualified is he for rule and authority in a State-Church. This Church, by the pecuniary advantages it confers upon many of its ecclesiastics, and the social distinction it bestows upon all, offers them bribes to belie their conscience. Bishops and all in authority are tempted to be despots; and as many as are under authority, to be cowards and slaves. The vow of obedience to an ecclesiastical superior, which is indispensable in a State-Church, is positively sinful; being unfaithfulness to conscientious conviction, which is the teaching of the Holy Spirit, and a direct contravention of the Lord's words—"One is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8). Such an Establishment imparts a fictitious importance to one class of theological opinions, and an equally fictitious importance to one class of theological teachers, who in consequence are for the most part notoriously uncharitable, presumptuous, and overbearing in their demeanour to others. It hinders the free, full, and inestimable development of individuality, which is one of the precious gifts of God, by enslaving all its members to the same standard. And because it is a political institution denominated the Church, it does much to conceal the real character of the Church of God. Then, we again inquire, what must be done with State-Churchism? It must be entirely swept away from every country which it oppresses and darkens by its presence. Among others, England, Ireland, and Scotland must be rid of it. The work must be done that the State itself may be freed from this hampering excrescence; that it may cease to be unjust to a large portion of its subjects; and that it may afford scope for what is unselfish and noble in those who are now hugging their chains in the old prison-houses of Churchmanship. Saving the rights of all present holders, the State should resume possession of ecclesiastical property as it falls vacant, and, after compensating private patrons, should apply it to national purposes, according to the decision of Parliament.

There is another reason, which has been alluded to above, why every State-Church should be broken up. All such Churches enforce the profession of verbal creeds long after these have ceased to express the convictions of the age, and to maintain these in their integrity, train their clergy in mere scholastic theology, instead of in the vital doctrines of religion; they thus do their utmost to shut out the new truth, into which the Holy Spirit is always working to lead men, from the minds of those who, above all others, should strive to possess themselves of all attainable light in order freely to diffuse it; and they commit the further sin of prohibiting these appointed teachers, on peril of deprivation of all the income and social distinction attaching to them as such, from publicly acknowledging and proclaiming to their flocks any stray beams of such new truth as may have reached them in spite of the obstacles interposed. Bishops and all other ecclesiastics who are

in places of great emolument have, in the enjoyment of these high worldly positions, in which they are unwilling to be disturbed, most powerful motives, though of a selfish kind, to continue to propagate even lifeless doctrines which have necessarily failed to Christianise even a single village, and to curb with unchristian severity, and even prosecute, any enlightened clergyman who may have conscientiously determined to set forth none but the Gospel doctrines of love to the Lord and charity to the neighbour, which are certainly very widely opposed to the major part of all the established orthodoxies.

But let the State cease even to profess to patronise religion, which is *per se* independent of the State; let the State itself become religious, and break up that piece of political machinery called the Established Church; and when the clergy are no longer afraid for their salaries, or afraid of one another, and the members of other sects, who are prone to imitate the clergy, are emancipated from the bondage of sectarianism, then whatever light may dawn upon any or all who really love the light, will be gladly received and fearlessly diffused, Christian truth will have free course, and Christian love and life, to which all truth is but a means, will, one may reasonably hope, take deep root and increase widely and rapidly amongst us.

As soon as it is generally understood what true Christianity really is, that it is the life of Christian truth, a good and strictly honourable life from the good Lord God; and as soon as it is generally recognised that ecclesiasticisms are all essentially vicious, being embodiments of the despotic love of rule, which is the worst form of human selfishness, then, for the sake of Christianity, which dictates the most perfect honesty, imposing on every man the duty of serving God according to his conscience—speaking freely, writing freely, and acting freely—men will not hesitate to break all ecclesiasticisms to pieces, and to fling them to the winds as worn-out fetters which God's grace has taught them to detest, and from which it has set them free.

Emancipated from the tyranny of degrading ecclesiasticisms, by which the best faculties of the human mind have long been starved and cramped, and a wretchedly servile and artificial spirit has been fostered at the expense of true Christian manliness and independence, Christians would be able freely to group themselves together both for worship and instruction, as well as for social good, according to their varied mental affinities and their special united aptitudes for special public uses.

This may be deemed at present a somewhat Utopian speculation. But the human mind is rapidly preparing for far greater advantages in theological knowledge and religious life than may yet be generally anticipated. State ecclesiasticisms, sectarian organisations, and all other barriers which, like huge rocks and barren sandhills, may oppose the march of human progress, will be overthrown and utterly swept away. To liberate men from bishop-craft, priest-craft, minister-craft, and sect-craft, that they may freely and religiously serve God in serving their brethren, is doubtless a stupendous task, but Providence will give the strength to perform it. Let every one who feels himself called to the work of helping and inducing his brother men to be honest and noble, fearless and straightforward, in a word, to tread firmly and faithfully the path of duty, which is also that of safety and orderly progress, under the light and approval of conscience—and his ability to assist in the work should be regarded as his call—approve himself a workman who needeth not to be ashamed. If he but foresees, as he easily may, the end from the beginning, he will never entertain a doubt of ultimate success. God will be with him, and the course of events will aid him. His conscience will reward him; and wisdom, which is always justified of her children, will direct his efforts till at length the issue make it clear as noonday, that in the work he was doing he was blessing even those who knew no better than to curse him and despitefully use him in return.

WM. HUMB-ROTHERY, Clergyman.
3, Richmond-terrace, Middleton, Manchester,
October, 1866.

LIBERATION SOCIETY MEETINGS.

MEETING AT BRADFORD.

On Monday, the 3rd inst., a public meeting of the Society was held in the Mechanics' Institute, and, considering that the evening was miserably wet, there was a very good attendance.

Mr. Alderman West occupied the chair, and the society was represented by Mr. Handel Cossam, of Bristol; Mr. J. Carvell Williams, of London; and the Rev. J. A. Picton, M.A., of Leicester. Among the gentlemen on and near the platform were the Rev. Dr. Fraser, the Rev. J. G. Miall, the Rev. J. Robertson, the Rev. T. T. Waterman, Mr. Alderman Law, Mr. Alderman Brown, Messrs. J. J. Dymond, R. Yates, A. Illingworth, S. C. Kell, R. Kell, and Wm. Stead.

The CHAIRMAN, in an opening speech, said that it seemed to him that there was hardly any public subject in the present day which was really of more importance than that which was to be brought before them that night. And at the present time, when the whole country almost, was seething with an undercurrent of dissatisfaction in religious matters, it was of great importance that the community at large should take the matter up.

Mr. J. J. DYMOND, a member of the Society of Friends, was the first speaker. He said that he had a right to advocate the principles of the Society

because he belonged to a body whose ancestry were marked by their determined opposition to all that savoured of sacerdotalism, or of interference with religious liberty. Two hundred years ago it was the lot of the Society of Friends to stand in the front rank of those who demanded the fullest Christian liberty; and they were willing to stand by their principles at the peril of going to prison and even to death. And not only did he derive those principles by descent and education, but he well recollected that in his early days his own mind was much stirred on the question of Church and State. He recollected when a boy the bailiffs carrying away his father's furniture on a claim for Church-rates; and he thought it an unjust thing, and not savouring of the Christian principle that they should do unto others as they would have others to do unto them; and when they saw the state confirming and enforcing injustice like that, it was no wonder that some of them had grown up in the belief that it was an unholy alliance—two things which God had not joined together, and, therefore, which men might lawfully separate.

The Rev. J. A. PICTON then delivered an address, in the course of which he placed before the meeting with great clearness the Society's objects, and pointed out how a Church Establishment violated the principle of religious equality, and abridged the liberty of the Christian life. Life, he said, was free, except where there was disease; and if they imprisoned life disease must result; and thus it was with spiritual life bound hand and foot in the fetters of this world's patronage and control. When spiritual life was free, it developed its own necessary external organisms, as the tree developed by the power within; while, if they attempted to clip, or press, or carve it, the result was a monstrosity, as a yew tree clipped into the form of a camel or a peacock. They had heard of the mothers of the Flathead Indians pressing the heads of their children between boards until they took that unnatural form; and as they were sometimes told that governments were intended to be nursing mothers of the Church, it struck him that they were such mothers as these were.

Mr. CARVELL WILLIAMS followed, and devoted his speech to the signs of the times, which indicated that the Society's principles had made great progress, and that the supporters of establishments had altogether shifted their ground since the controversy commenced. He quoted from a sermon delivered in St. Mary Redcliffe, Bristol, last month, by the Rev. H. P. Liddon, in the course of which the preacher expressed his belief that the Church would be separated from the State by the end of the present century, and also adverted to the fact that the most pronounced State-Churchmen had utterly abandoned the Establishment principle in the case of the colonies.

Mr. COSSAM was the next speaker, and, in the course of a vigorous and racy speech, he asserted that, after three centuries of trial, State-Churchism was one of the most complete failures that the world had ever witnessed. The State-Church had failed to educate the people. There were forty per cent. of the people of this country who could neither read nor write. If a State-Church should have done anything, it should have educated the great mass of the people. On the other side of the Atlantic, where there was no State-Church, there was not one child in a thousand that could not read and write. The greatest obstacle to a good measure of national education in this country was the State-Church of England, because the moment any such measure was proposed, the Church stepped in and claimed the right to teach the people. The great obstacle to reform at the present moment was the State-Church. When the Church was separated from the State, this country would make ten times greater progress, politically, than it had ever done in the past. The Irish Church was the greatest anomaly—the greatest scandal of the age. Of all forms of injustice and wrong that was the greatest. Fenianism had grown out of the State-Church in Ireland. If a State-Church had not been there, during the last two centuries, he believed they would not have to fight Fenianism at the present moment. In conversing with a large number of persons in America, he found that they regarded the existence of the State-Church in Ireland as the badge of conquest. The maintenance of that Church had been the cause of ill-will and bitterness amongst the people, and it could never be extinguished until that grievance was removed.

Mr. Alderman Law, the Rev. Dr. Fraser, and the Rev. J. Robertson, Mr. A. Illingworth, and Mr. R. Kell, also made brief speeches in proposing resolutions relating to the Society, the deputation, and the chairman, which closed the proceedings.

MEETING AT DEWSBURY.

A meeting of the Society was held on Tuesday, December 4, in Springfield Chapel. Notwithstanding that it was a wet night, there was a very large attendance, a recent lecture by the Rev. J. D. Massingham, of the Church Institute, in which he had vilified the Liberation Society in a characteristically coarse fashion, having excited unusual interest in the meeting. The Rev. J. A. Picton and Mr. Carvell Williams represented the Society on the occasion.

Mr. Councillor CLARKSON, the chairman, having delivered an able introductory address, the Rev. H. HART moved the first resolution, saying that it was his first appearance on the Society's platform. He said he often thought, when he heard of the Church complaining of what she called the shortcomings of Dissent, that they might well and forcibly answer "Physician, heal thyself"—(applause)—for what disease did Dissent suffer from that was equal to those attacking the Church? The subject of a cartoon in *Punch* some time ago, was a scene between a sturdy looking fellow dressed as a labourer, and a dapper little man strolling about, a special constable, in all

the dignity of his office. Beneath the picture were the words of the special, who was apparently addressing the other, "Now, mind, if I kill you it's nothing, but if you kill me, by jingo it's murder." (Laughter.) Now that cartoon afforded them an opportunity of viewing the aspect of the question between Churchmen and Dissenters as seen from the Church view. Something like this was said by members of the Establishment, "Now mind, Dissenters, if we separated from the Church of Rome, that's nothing; but if you separate from us, by jingo that's Schism." (Laughter.) Now, mind, if we legislate against the Church of Rome, and pass Ecclesiastical Title Bills, and such-like acts of Parliament, that's nothing; but if you attack our hierarchy, that's shameful. (Renewed laughter.) Now, mind, if the political party in power appoint bishops—it may be as a reward for political services—(Hear, hear)—that's nothing; but if you say a word about Church and State, that's abominable conduct. Now, mind, if property formerly belonging to the representatives of Popery is now held by us, that's nothing; but if you talk about any other appointment of it, that's robbery." (Laughter and applause.)

The Rev. J. A. PICTON said that all that some people had to say of the Liberation Society was just what was said by the Jews when they met St. Paul in Rome about the Christian Church, namely—"As for this sect, we know that it is everywhere spoken against." Would that they had the candour to add the words as the Jews did—"We desire therefore to hear what thou thinkest." He could promise them that while they must permit good-humoured allusions to weakness of the argument on the opposite side, they should hear no personal abuse. He thought it was high time that not only in Dewsbury, but in all parts of the country, they had a clear understanding of what was the relation of personal argument to the controversy of great principles. No doubt there must, to some extent, be an association of the man with his mode of stating his case. But when it came to envenomed epithets, and ungentlemanly personal allusions, when they ransacked the sewage of the social world to find mud to throw at their opponents, when it came to the searching of the felons' ward of our jails for companions of men who, however mistaken they might be, were certainly as honest-minded as any who stood against them, it was high time the question was relegated back to the principles on which it was to be argued. If nothing else, self-respect led them to decline to make the meetings of the Liberation Society itinerant batteries of Billingsgate. (Hear, hear.)

Mr. CARVELL WILLIAMS next spoke, and, after adverting to facts which showed that the Church of England had grown in spiritual strength in proportion as its political power had declined, referred to an assertion of Mr. Massingham's that no men were more free than the members of the Church of England. He showed, and by reference to the writings of Churchmen, that in respect to church extension and legislation, to discipline, to worship, and to administration, the Establishment was bound as no other religious community in the country would submit to be bound. Replying to the inquiry of the Dean of Ely at the York Congress, "Who is to be our Samson, and to unloose the bonds which bind the Church of England?" he expressed a hope that the time would soon come when Episcopalians would feel that they owed it to their Church, to their country, and their God, that they should fling away their shackles, and stand forward in all the dignity of freedom. When they did this they could shake hands with each other. It would not be the victory of one church, but of all churches; it would be the victory of a united nation, and, above all, it would be the victory of truth. (Applause.)

The Rev. H. W. PARKINSON, of Rochdale, followed, and in a very able speech referred to the mode in which the cause of Church Establishments is defended. Churchmen, he said,

act upon what they are pleased to call the defensive. They form Church Institutions, and they engage champions, whose business it seems to be to stand in the market-places of our large towns, and cry out, "Great is Diana of the Ephesians." I believe you have been honoured with a visit from one of these knight-errants here in Dewsbury, who has taken up the gauntlet which he judges to have been thrown down by the Liberation Society. I have read the report of the speech to which some reference has been made, and I noticed one moral which seemed to have been impressed on Mr. Massingham's mind by his visit to the gaol in Wakefield. This gentleman in his journey through the prison saw something very interesting upon the faces of these criminals. Indeed he says, "There was something about them that I liked." (Laughter.) Now I confess there is no accounting for tastes. Renewed laughter.) There are certain preferences which you can not control by any laws. There are certain intellectual affinities which must be left to work out their own course, for one of the principles of the Liberation Society is not to interfere with the social rights of any man, leaving him free to choose his own company. (Laughter.) I see also in this speech, that the gentleman speaks of himself as a kind of professional. I do not know exactly what a professional is. Perhaps he meant, and I suppose from the allusion to fighting with which it is conjoined, that he means that he is a sort of professional prize-fighter for the Church of England. (Loud laughter.) Well, here again, sir, we have no desire to dispute the gentleman's right to designate himself what he pleases. Perhaps this gentleman may esteem it a compliment—and I should almost think he would from the way in which he speaks of himself as a kind of fighting-man—to be called the Heenan of debate—(laughter)—or perhaps the Benecia Boy of the Church Institute. (Great laughter.) I notice that in that speech there was some reference to a book of Mr. Edward Miall—"Title-deeds of the Church of England," and a reply which had been made to it by a barrister of the Middle Temple—Mr. Fulman. Now I have read both books, and my opinion is that the Liberation

Society could not do anything that would do more to promote its interest and further its cause, or to bring conviction to the minds of many men than to circulate both, if possible, together. I should very much like to see extracts from the most important paragraphs in the "Title-deeds of the Church of England," and then with each extract the Church's reply, as may be found in the most important paragraphs of Mr. Pulman—if there are any important paragraphs, for I must confess that a more miserable exhibition of mere inflated verbosity, it was never my lot to read. (Applause.) I say that, as to the mode of warfare to which we are invited, we shall most respectfully decline. It consists in the repetition of the same old fallacies, no matter what answer may be given to them, and however much demonstration there may have been that they were false. We are very well acquainted with the tactics of these adversaries. We have been subject to the ignorance of Church champions, for have we not heard the speeches of a Venables? We have been subjected to the unscrupulous assaults of Church champions, for have we not listened to the lectures of a Bardsley? Then prominent above all is the gentleman who has lately honoured Dewsbury and the district, and who has united all these qualities in his own single person. He reminds me of O'Connell's famous parody, which I, in my turn, may parody thus:—

Three Churchmen, in three districts born,
York, Lancaster, and Sussex did adorn
The first in ignorance of facts surpassed;
The next in violence—in both the last.
The force of nature could no further go—
To make a third, she stripped the other two.

(Applause.) Now, sir, we accept this kind of warfare as a sign that we are gaining ground; that we are making some impression, and that we are working with some power on the public opinion of the country. (Loud cheers.)

The Rev. E. H. Weeks, of Dewsbury, proposed a vote of thanks to the deputation and to the Rev. H. W. Parkinson, for their able services, which the Rev. G. McCallum seconded. Mr. Andrew, of Leeds, moved the election of a committee of the Dewsbury auxiliary, and the Rev. Jas. Rae briefly seconded it. On the motion of Alderman Ridgway, a vote of thanks was accorded to Mr. Clarkson for presiding, and to the trustees for the use of the chapel.

MEETING AT LEEDS.

The Leeds auxiliary to the Society held a public meeting on Wednesday, the 5th inst., in Lady-lane Chapel, belonging to the Methodist Free Church, all the public rooms in the town being engaged. Several hundreds of persons were present, but as the chapel holds 2,000, the audience appeared to be smaller than it really was.

Mr. Alderman TATHAM, a member of the Society of Friends, presided, and after the Rev. G. B. THOMAS had spoken,

The Rev. EUSTACE CONDER addressed the meeting. He said that the principles on which the Society was based, had made, and were continuing to make, great progress. If it could be shown that the welfare of Christianity was to be most advanced by a personal sacrifice, then as Christians they would be prepared to make it. Since the professed object of the State-Establishment was the interest of religion, if it could be proved that it was opposed to such interest, then the whole system was self-condemned. The establishment of Christianity as truth was beyond the power of all the States in the world. The only thing that could be established by the State was some organisation, while it was impossible to establish such belief; on the other hand, nothing could more hinder Christianity than such a union. Since the Society had been at work, a great change had taken place in the aspect of the question, and such changes seemed to indicate that the time was not far distant when the country would be divided into two great parties. The Church of England could not remain in its present condition. The Society ought to be prepared for seeing the work taken completely out of their hands, but, encouraged by the success of their advocacy of truth, it ought to go patiently on, sure that their cause must win. (Applause.)

Mr. J. CARVELL WILLIAMS followed, in an address on the characteristics of the present time in relation to the Society's principles.

Mr. COSSHAM described the state of things existing in the Church of England, and also referred at length to America, which presented the grandest illustration of the voluntary principle in religion. Every man was there upon a perfect level, and there was one-third more church accommodation in America, in proportion to the population, than there was in England.

The Rev. John Mann, the Rev. E. H. Davis, Mr. Councillor Whiting, the Rev. W. Thomas, the Rev. W. Best, Mr. E. Butler, and Mr. Andrew, also took part in the proceedings.

HOME COUNTIES.—The Rev. N. T. Langridge has delivered, says a local paper, a telling lecture in the Town Hall, Buckingham, last week, to a good audience, who came out on a very wet night to hear the lecturer. At Brackley there was again wet, but also a good attendance; and, indeed, the same may be said of Aylesbury and Banbury. Great interest has been excited by the lectures, and the people wish to hear more of the matter.

THE REV. J. D. MASSINGHAM AND THE LIBERATION SOCIETY.

The lecturer of the Church Institute has been lecturing at Bacup and Wakefield in reply to the recent lecture of the Rev. W. Walters on the religious objection to the Union of Church and State.

The *Bacup Times* speaks of Mr. Massingham's lecture as a "monotonous flow of the dreariest twaddle," and adds that "if coarse invective and

shallowness of argument are distinguishing marks of a champion of the State Church, then the Rev. J. D. Massingham is one of whom his admirers have just reason to be proud."

Of his argumentative powers a judgment may be formed from a reply to a question put to him by one of the audience, who asked "what analogy there was between the church of the present day and the church of the olden times?" He said that "the church in Moses's day was the one which God appointed; but that had passed away, and the other had taken its place. Moses's church was the shadow of the church to come. Circumcision was practised in the olden times, but now infant baptism had taken its place. The passover was kept in commemoration of the Children of Israel passing over the Red Sea, and being delivered from Pharaoh; but since then they had a greater deliverance—the deliverance from sin. All these explained the analogy between the two churches."

The discussion which followed appears to have taken place amid "loud and continuous uproar," but the journal just quoted states that "several of the most prominent Dissenters of the town, knowing the character of the lecturer, were not of the audience."

The Wakefield Dissenters appear to have formed the same opinion of him, and to have acted in the same way as those of Bacup, though Mr. Alderman Lee was present and expressed satisfaction that Mr. Massingham had kept so closely to his subject. The lecturer, however, could not help indulging in personalities, and among other things said that "he detested the Liberation Society."

RITUALISM.

The ultra-Ritualist journals both announce that the suit in this cause is stayed and has come to a premature ending in consequence of the incumbent having resigned the living. The *Church Review* has "authority for stating that the Rev. T. B. Simpson, of East Teignmouth, has resigned his benefice, and that consequently the courts will be spared the necessity of considering the pending case of *Flamank v. Simpson*. This step it believes is taken by Mr. Simpson entirely *ex proprio motu*, and is not owing to any mere wish to retreat from a legal decision upon that suit." The *Devonshire Journals* assert that the bishop has declined to accept the resignation. Also, that Mr. Simpson has been adjudicated a bankrupt on his own petition.

The ritualistic practices at two of the leading churches of the party in London are about to be brought to the test of the law, prosecutors having come forward in each case.

The Ritualist papers appear to be well satisfied with the Bishop of Oxford's charge, with which, according to "An Oxford Priest," whatever may be the shortenings, "as a whole we (the Catholics) should be deeply grateful." Even Bishop Ellicott's charge falls short in the eyes of the Ritualists, because he does not fully accept the Real Presence without a qualification. But, says the *Church Review*, "in the Bishop of Oxford we have one who possesses an intelligent sympathy with the revival, not merely in its accidents, but in its true spiritual character. In this he is committed to an innovation of so tremendous a character, that beside it, or separate from it, even the most extravagant ritual introductions are matters of mint, anise, and cummin."

It is rumoured, and we are sorry to hear it, that the ritualistic controversy has penetrated even the hospital ward, and that a serious misunderstanding has occurred at King's College Hospital between the sisterhood employed in nursing and the chaplain.—*Lancet*.

Lord Radstock has been holding a series of revival services at Weston-super-Mare, and has been the means of stirring up a good deal of religious excitement in that beautiful little town. As the peculiar salubrity of the place attracts, at this period of the year, almost as many visitors as in the summer, his teachings have been listened to by very large congregations. In consequence of this, the Rev. "Father" Hunt, of Northmoor celebrity, has presented himself, and on Wednesday night he delivered a lecture at the Assembly Rooms—"The Catholic Ritual in the Church of England." The weather was most unpropitious, the rain descending in torrents, but despite this circumstance, and despite too that Lord Radstock had a large revival gathering in the Town Hall, a considerable number presented themselves to hear the lecture. Conspicuous on the platform were a number of vestments, consisting of tunics, chasubles, copes, dalmatics, &c., gorgeously embroidered in silk and gold and silver, which had been lent to the rev. "Father" for the occasion by Prior Cyprian, of the Benedictine Oratory at Bristol. The lecturer, in advocacy of the Ritual, urged the arguments which have now become so familiarised to Protestant ears, contending that St. Paul wore a chasuble, and St. John a mitre. He defended the use of candles on the altar on the authority of certain fathers, whose testimony he likewise adduced in favour of the employment of incense. He went into various arguments to show that ritualistic worship was proper in the Church of England, and he warmly eulogised Brother Cyprian and the Benedictines, and their Orphanage at Montpelier Court, Bristol. With reference to the real presence in the Lord's Supper, his sympathies seemed to run with that section of the visible Church which believes that Jesus is as really and truly present upon the altar, and that through the consecration of the priest, as

he was in the manger at Bethlehem, or in the hall of Pontius Pilate. (Hisses and cheers.)

At the close of the lecture the Rev. Mr. CAULFIELD challenged his hearers to try what they had heard by the simple teaching of the Scriptures of truth, and called upon his hearers to resist Popish innovations, and to follow Jehovah and not Baal. (Cheers and uproar.)

Father HUNT—How about St. Augustine, St. Irenæus, St. Chrysostom, and St. Basil? Were they priests of Baal? (Cheers and hisses.)

Mr. CAULFIELD said he had nothing to do with what the lecturer called "fathers." His only fathers were inspired men of God. (Cheers.)

After a great deal of confusion, Mr. C. H. POOLE proposed a resolution:—

That this meeting views with the most grave disapprobation the system of Ritualism, essentially Popish, which has been advocated and illustrated this evening by the Rev. James Hunt, incumbent of Northmoor-green, and that this meeting further earnestly hopes that a check will be given to practices which would, under the cover of Ritualism, introduce some of the most pernicious errors of the Church of Rome into the Protestant and Reformed Church of this realm. (Cheers.)

Mr. TITLEY having seconded the motion, a great deal of excited discussion followed; but eventually it was carried by a large majority, amidst cheers, hisses, cries of "No Popery," &c. Father Hunt afterwards retired to a smaller room, where he exhibited and explained the vestments. Considerable confusion followed, and the gas being at length lowered, the proceedings closed.

On Sunday evening last, the Rev. W. Brock preached at Bloomsbury Chapel, from John xx. 23,— "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained," taken in connection with the two preceding verses; his object being to expose the hollowness of the claims to special grace advanced by the Ritualistic clergy in the matters of confession and absolution. The preacher quoted Eusebius, Dr. Combe, and Archbishop Whately in refutation of the arguments usually adduced in favour of so-called apostolic succession, and mentioned an instance within his knowledge of a clergyman who, on attempting to satisfy himself as to its validity in his own case, traced back his ecclesiastical pedigree to a bishop who had been uncanonically ordained; and, on further prosecuting the attempt, arrived at another bishop who had been excommunicated by the Supreme Pontiff of his day. The clergyman, on thus finding his supposed succession hopelessly vitiated, wisely contented himself with efforts to make good proof of his succession in the line of apostolic doctrine and practice. But supposing that the claim could be duly substantiated, not one word was there to indicate that along that unbroken line, any apostolic grace had come; as far as the New Testament was concerned, the claimants were "out of court." And, to the preacher's sorrow, as an English citizen and an English Christian, the Church of England followed, as to this matter, exactly in the wake of that of Rome. Attempts had indeed been made by the Evangelical section of the former body to repudiate this imputation; but the oftener such attempts were made, the more and more palpable did their futility become. The preacher would urge the Evangelical members of the Established Church to inquire into the matter of the ordination of their ministers, for therein they stood side by side with the priests of the Church of Rome. But while the Evangelicals repudiate these pretensions, the Ritualist made them his boast, the Bishop of Salisbury having but recently rebuked, through the press, one of his clergy for having delivered himself adversely to them. In so far as the reformation of the sixteenth century had been political in its character and objects, had its failure become apparent, and only in the degree in which it was Scriptural and evangelical, had it resulted in permanent good; and this would eventually be found to be also true of the Protestantism of our own day.

WHAT THE RITUALISTS TEACH.

"S. G. O." has followed up his previous letters to the *Times* by a communication to show what kind of books are circulated among the Ritualists in proof of his statement that they are avowed enemies of Protestantism, and that they deliberately eat the bread and occupy the offices of a Church they as deliberately seek to deprive of all that has given it its distinctive character. He writes:—

In the "Little Office Book," published by the regular publishers of this sect, the intercession of the Blessed Mary is implored for the dead. These are the very words:—"May Blessed Mary, ever Virgin, and all thy saints, intercede for them." The preparation for the Holy Communion is headed, "Devotions for the Mass." The real presence is insisted on; those who partake are taught, "At the elevation of the Host," a form of adoration to the—*sacred flesh*. In the prayer after Mass they are taught to pray to God that this sacrifice may, "through thy mercy, be propitiatory for all for whom they have offered it." In a book I allude to in my last letter, being "Devotions for Young Persons, especially Choristers," not only is the utmost pains taken to inculcate the doctrine of the real presence, but as children may be tired by the continued kneeling through the Communion Service, it is written, "If you become tired of kneeling, stand up, but never sit in the presence of Jesus: they are reminded He is still on His altar, very near to them. They are told at certain portions of the service to make the sign of the cross. They are taught after the service to pray that this sacrifice in which they have joined may be an offering profitable to themselves and all Christian souls, living and dead. In the "Little Prayer-book" "intended for beginners in devotion," revised and corrected by three priests, at the time of consecration the young are taught "to bow down heart and body in the deepest adoration, to worship the Saviour verily and indeed present on His altar"; then to say, "Hail, true body! born of Mary, spotless Virgin's virgin birth." At the communion of the priest

and people the young devout are to say, "Blood of Christ, inebriate me." It is laid down that, "You must neither eat nor drink on your Communion-day until you have received the most Holy Sacrament." In the directions for receiving the Communion I read:—"Be most careful to receive into your mouth all, even the smallest portion, since one crumb or drop of it is worth more than the world itself." There is a form of Salutation of our Saviour's Five Wounds. At the time of celebration there is a prayer to be used which speaks of "this offering, which is now only bread and wine, but will soon, by a miracle, become the true Body and Blood." Confirmation is distinctly called a Sacrament. There is a distinct form of prayer for the dead. Under the heading, "Act of Reparation for the Use of the Associates of the Society of the Blessed Sacrament," there is a prayer very plainly implying that our Churches have exposed our Redeemer "to all the outrages of the ungodly, because he has not withdrawn His sacred body from our Churches"; in the appendix there is a prayer to be used "after the consecration," asking pardon for any one of the dead the party praying may wish especially to pray for. In several other books, which I know to be carried into the churches of this school, all or nearly all these same doctrines are openly taught; indeed it seems to be the set purpose of all the Manuals to send the congregation into church with books in their hands directly subversive of the letter and spirit of the Book of Common Prayer, alone authorised for us in our churches; to lead them to use these books themselves while the priests are going through the form of using the services of that book.

On the subject of Confession it is somewhat difficult to get at what the opinions of this school are, so far as they will publish them; it is, however, declared in the "Little Prayer-book" to be a sacrament. In other works, as well as in this one, it is pressed upon their followers, if not as essential, as very little short of being so. They clearly endeavour to make it identical with that of the Roman Catholic Church, but with much cunning they manage here and there to write after a fashion which in an ecclesiastical court might leave this open to dispute. Declaring that its efficacy depends upon the actual full penitence of the person confessing, they at the same time teach that that which may not be thorough repentance when the person about to confess kneels before his or her confessor will as the rule become so under the then present sense of the solemn nature of the rite. The priest is declared to be in the position of "a judge, acquitting or else condemning—binding or loosing, but with this essential difference arising from the necessity of the case—that whereas, in the case of a human judge, an error on his part may lead to the condemnation of an innocent man or the acquittal of one who is guilty by a sentence against which there is no appeal, on the contrary, when the priest pronounces or withholds absolution there is an omniscient Judge on High who knows the secrets of hearts and will correct the erroneous judgment of His minister." Now, sir, I think common-sense can give but one of two interpretations to such teaching: either it means that the priest receives at his ordination the continued co-operation of the Deity in this work of the Confession, as security to him against error in a matter so all-important, or, that, being human still, and therefore liable to err, the Deity binds Himself to correct his errors—to, in fact, loose where he has retained, or retain where he has loosed. In the former supposition the priest is as a God, perceptive of good and evil, through all attempts to deceive; or, in the case of any failure, to declare the one or the other; he can bind or loose, assured that in either case the Deity makes him infallible in the act; his action in the matter must be just, for he is God-guided. Under the other supposition he is secured from working a wrong, from leaving in peril the soul he ought to have loosed, or delivering the soul he ought to have hid depart still in sin, by the fact that the Omniscient will yet vindicate His own justice and mercy, and, as He knows the real truth, will pardon the wrongly condemned, still leave in condemnation the wrongly pardoned. In this view of the matter I cannot see how the person confessing can ever feel satisfied of the value of the absolution granted or the justice of its refusal.

I can find nothing in the books before me to prove that the act of Confession is regarded by this school in the sense in which it was lately defended in your columns. They do not set it forth as a kind of spiritual tonic to be offered to any weak souls who may believe it will be a strengthening and refreshing to them under their own special spiritual infirmity, but it is held up as a necessary continued support to every Christian, a thing which neglected will leave him in hourly peril, if sought will afford immediate, absolute peace. It is so urgently enforced on the very young that if they accept the teaching they must feel it to be just as necessary as any other rite whatever. I will not now seek to develop further the system pursued to wring from persons coming to Confession, and that to the uttermost, the recital of their every sinful act, the declaration of their inmost sinful thoughts. I did this, as far as I dared to do so, in a former letter. I will only now say that I have had sufficient evidence that there is a teaching for adults in this matter, and especially for females, to me most abhorrent; human nature is, indeed, treated as a nature very animal. I can now well understand why it is that many persons, particularly women, seek to confess to certain aged men, for I can hardly conceive a woman more tortured in degradation than in the act of this unveiling of the heart on her own part, its submission to the ruthless inquiries of her confessor, as it is clearly laid down to be necessary. She may well choose her own director and confessor, and make what she considers necessary humiliation as little repulsive as possible. We are not, however, to forget that the young man of twenty-four years of age has, it is said, God's own commission for the work; nor can I see how one at that age, who can be believed to work the miracle of the altar, can well be considered to fall short of the full sanctity which should qualify him for the office of confessor. Female modesty, however, even under the misty influence of this strange religion, will sometimes so far vindicate itself that, as I am informed, it is found necessary to give great liberty in the choice of a confessor.

There are two features in the literature of this sect which I must not pass without notice. Their books contain prayer in every conceivable form, much of it worthy of all admiration for the beauty of the language, clothing all that is lovely in devotion. But it is impossible to be blind to the fact that, while their forms of devotion contain a large amount of Scripture, they are never found—at least I cannot find these Ritualistic

in any of the books before me—exhorting their followers to study Scripture. They supplement the offices and ordinary services of the Prayer-book, with forms of devotion full of all that book, plainly accepted, repudiated. I cannot find that they take the least care to send their congregations to the study of the Bible. From page seven to seventeen in the "Prayer-book for the Young" will be found, "What every Christian must believe—What every Christian must do in order to be saved—A rule of life." Texts are quoted, and all the favourite doctrines are set forth, in the first division. In the second there are ten precepts; at the conclusion we read:—"These precepts are contained in the Ten Commandments, which are an abridgement of what every Christian should do to please God and save his soul." Beyond this I can find nothing to convey that a Christian is to draw his faith from any study of the Bible, unless it is to be accepted as a teaching of its study that children are told "never to make fun of anything you may see or hear in church, or quote the Bible or Prayer-book thoughtlessly." The other and principal feature of all this class of books is to make all religion sacramental, to fix the heart of the believer in a continual looking to ceremonial, to bring all devotion into direct communication with the acts of the priest, to make the priest altogether the spiritual director. Where he officiates, there first the soul is to seek its food. There is little reference, scarcely any, to the work of the pulpit. The altar and the priest's miracle there, the confessional and his absolute absolving power there, these are clearly exhibited as the great essentials of a holy life; all else is to these subservient. I do not say the fifth Commandment is overlooked, but there is the most evident assumption on the part of these priests over children, of an authority higher than that of any parent. Their young religious life is to be bent to the form they lay down.

A CLERGYMAN IN A DISSENTING PULPIT.

The Rev. J. C. Edwards, M.A., the rector of Ingoldmells, Lincolnshire, preached in the Congregational Church, Cheetham-hill, Manchester, on Sunday evening. A circular, of which the following is a copy, had also announced the service and the reason for it:—

Congregational Church, Cheetham-hill,
Nov. 30th, 1866.

Dear Sir,—We have the pleasure to inform you that on Sunday evening, Dec. 9th, a sermon will be preached in the above church by the Rev. J. C. Edwards, M.A., F.R.S.L., rector of Ingoldmells, Lincolnshire, when a collection will be made on behalf of the parochial schools of Ingoldmells, which, though Church of England schools, are in connection with the British and Foreign School Society. Service at half-past six. Also, that on Monday evening, Dec. 10th, at eight o'clock, Mr. Edwards will deliver a lecture on Poetry, in the same place, and on behalf of the same object. Admission, 1s., to be collected at the doors. We refer you to the annexed circular for more precise information as to the work in which this liberal-minded clergyman is engaged in his own parish, and in aid of which we have cheerfully offered him the use of our church; and, believing that you will sympathise with this expression of Christian union, we venture to solicit your help on one or both of these occasions.

We are, dear Sir, yours very sincerely,
GEO. WM. CONDER, Pastor.
FRANCIS TAYLOR,
S. B. INGHAM,
A. T. RICHARDSON,
PETER SPENCE,
JOHN BROOKE GREENWOOD, } Deacons.

The parish of Ingoldmells, Lincolnshire, is twenty-eight miles north of Boston, twenty-four from Louth, twelve from Alford, and one from the German Ocean. The church was opened nearly 700 years ago, but until 1864, when the present rector was appointed, there had been no resident minister within the memory of the oldest inhabitant. The first collection that was made in the church at its reopening was made by four persons; one the deacon of a Baptist church, one a Wesleyan, one an Independent, and one a Churchman. "This," says the rector, in a circular from which these extracts are taken, "was a sublimer reunion of Christendom than that adulterous amalgamation talked of by ritualistic dreamers." In consequence of the liberal views of the Rector of Ingoldmells on Church matters, he meets with no sympathy from his neighbouring brethren in his own communion; and, as the church of which he is the minister is often crowded by people from six or seven parishes—men and women who are hungry for the bread of life—he has suffered much persecution in his evangelistic labours. For nearly four months he was the schoolmaster as well as the spiritual pastor, and worked hard from nine till five. Children came from all directions. In a short time they had made considerable progress. It was impossible, however, to go on long in this way single-handed. On Sunday he worked from nine till eight; school at nine, service at half-past ten, school at half-past two, and full service at half-past six. Added to this, he had to pitch the tunes and lead the psalmody throughout the day, as there had been no singing at all in the church before he came. As nothing could be done without proper schools, he made 100,000 bricks on a field belonging to the glebe, and erected a commodious school and class-room. He had no assistance whatever from any society. He was opposed by the neighbouring clergy in every possible way because the school was to be free for all children, irrespective of any sect or creed, and no restrictions whatever to be made as regards the children of Dissenters. There are now ninety-three children under a certificated master. There is a Sunday-school of seventy-five children, and God's work is prospering in the place. "There is a great door, but many adversaries." The expense of the enlargement and improvement of the church has been 266*l.*, and the schools 278*l.*

The ordinary congregational service having been conducted by the Rev. G. W. Conder, the minister of the chapel, the Rev. Mr. Edwards, wearing a black gown, ascended the pulpit. He adopted as his text the words, "Jesus in the midst," from the 18th verse of the 16th chapter of St. John's Gospel, and quoted various passages of Scripture in which the expression occurs as typical of Christ's position with regard to His church. Some people, he said, declared

that Jesus was present in the sacrament when the priests elevated the host, and all that kind of rubbish; but Christ's presence depended on that of earnest people in a place of worship. If there were only two or three earnest people in that chapel, Jesus was in the midst of them. It was earnest zeal after God that secured Christ's presence; it was not the lofty music, the splendid cathedral, the garments of the priest, or the sacrament. At the conclusion of his sermon, the rev. gentleman appealed for contributions on behalf of his schools. He said his enemies had done their utmost to crush him in his efforts to work the schools. One man, an enemy of God in His cause, offered to pay a debt to a certain person if he would make him (Mr. Edwards) a bankrupt. He concluded by saying that during his sermon he never thought he was preaching in a place different from his own church. Mankind must enter Heaven, not as Episcopalians or Congregationalists, but as believers in Christ. He did not know that there was anything in the New Testament about bishops, priests, and deacons; if there was an episcopacy, it was a very moderate one; but they knew of a certainty that congregations existed in the earliest days of the Christian Church. A collection was then made, in the interest above mentioned.

The Rev. C. W. Sawyer, Oriel College, is appointed Bishop of the new see of Grafton and Armadale, New South Wales.

The Rev. A. A. THOROLD intends to resign the living of St. Giles-in-the-Fields in February on account of ill-health.

The Bishopric of Calcutta has been declined not only by the Rev. Dr. Atlay, vicar of Leeds, but also by Dr. Kay, and by the Rev. J. E. Kempe, rector of St. James's, Piccadilly.

THE REV. F. D. HUNTINGTON, D.D.—In a private letter received after our issue last week, Dr. Huntington, of Boston, U.S., author of "Sermons for the People," "Christian Believing and Living," &c., states that after a perplexing and painful deliberation of some weeks, he decided to decline the offer of the Bishopric of Maine, which, on the authority of an American paper, we stated he had accepted a few months ago.

DRAMATIC PERFORMANCES IN A CHAPEL.—A local Welsh newspaper publishes the following curious paragraph:—"A social tea-meeting took place at the Tabernacle Baptist Chapel, Neath, on Thursday last, when about 400 sat down to the repast provided. After the tea a sacred drama was performed by some of the members of the Baptist Dramatic Society. The play selected was entitled, 'Belshazzar's Feast.' Appropriate scenic decorations were used, and the frequent applause of the audience proved that the impersonations in the play were highly relished by the majority of those present."

MODERN PROPHETS.—Dr. Cumming's teaching appears to have produced a somewhat novel effect. According to the *London Review*, "prophesying soirées" have taken the place of religious tea-parties. A chapter from Daniel or the Revelation of St. John is read, and each person present gives his opinion as to the meaning. To such lengths are these proceedings carried, that one of the initiated—a Captain Barker—fixes the day and hour of certain events. Thus, the Translation of the Saints is to take place on the 25th January, 1876, at one p.m., while the second coming of our Lord is to be at sunset on the 20th of September, 1878.

MR. THOMAS HUGHES ON UTILISING CHURCHES.—Mr. Thomas Hughes, M.P., presided on Monday night at the weekly secular lecture at Surrey Chapel. There were upwards of two thousand working people present. The chairman said that he often regretted so little use was made of places of worship between the Sundays. Whatever tended to raise the intellect and unite people together was fitly housed there. He was sure that Christ was pleased to see houses built in His name so employed, and he hoped the present example would be generally followed. The lecture was delivered by the Rev. Newman Hall. It consisted of a very beautiful description of the Pass of the Splügen, written expressly for the occasion by Mrs. Hall, and was very cordially received.

BISHOP COLENSO'S SALARY.—We understand that at a meeting of the Council for Colonial Bishops it has been decided not to appeal from the late decision of the Master of the Rolls in reference to Bishop Colenso's salary, but that the trustees will be content to make the payment under legal compulsion. In view of the fact that there are two decisions of a totally opposite tendency on this question, some surprise will naturally arise that further steps are not taken. We believe, however, that as the salaries of several other bishops are also affected by the decision, there are reasons why further litigation would be undesirable. The very general belief that part of Dr. Colenso's salary is paid by the Society for the Propagation of the Gospel is incorrect.—*Pall Mall Gazette*.

A STRANGE CONJUNCTION.—The *Eastern Morning News* states that a new Baptist Church, dedicated to St. John the Evangelist, with nave, chancel, transepts, clerestory, rose window, tower and spire, reredos, communion table, and all the accessories of a handsome Gothic Anglican church, has just been opened at Hull. The consecration services commenced with celebration of the Holy Communion, in which a large number of clergy took part, nearly all of them being formerly priests in the English Church, and including the Revs. Baptist Noel, C. Hargrove (formerly rector of Kilmena), Thomas Dugard (late curate of St. Mary's, Haggerstone), John Brown (late incumbent of Eaton Chapel, London), H. Brooke (late curate of St. George's, Southwark), C. Neville (late rector of Wickenby), and H. Jones (late curate of St. George's, Bloomsbury). Among the

hymns sung was the well-known "Christ is made the sure foundation," which is to be found in "Hymns Ancient and Modern," and is issued at all High-Church consecrations. [Probably the report will turn out to be incorrect in some particulars.]

THE MEMORIAL HALL.—A special meeting of the Memorial Hall committee, attended by between thirty and forty members from town and country, was held on Tuesday to appoint an architect. The final vote was in favour of Mr. Tarring, of London.

THE IRISH NATIONAL EDUCATION BOARD.—We have reason to believe that the Board of Education have submitted to the Government a supplemental estimate of the cost of carrying out certain changes (amounting to nearly a total revolution of the system), in accordance with plans originated during the Chief Secretaryship of Mr. Chichester Fortescue. The changes will involve an additional outlay of some £20,000. Something like a third of this sum is to be devoted to the payment of chaplains of various creeds in the model schools. About half as much is to be appropriated to the purpose of increasing the number of teachers, and boarding them in convents and monastic establishments, and of enlarging the staff of professors in the training school. About £5,000 is to be employed in establishing vested model schools, on the denomination principle—two-thirds of the expense to be defrayed from the grant and one-third from local funds. A similar sum is to be applied to the maintenance of non-vested model schools.—*Dublin Evening Mail.*

"THE BISHOP OF IONA," in reply to the statement that there is no such person as the Archbishop of Emesa, says that there will be published the photographic portrait of "Julius, Syrian Bishop, resident in Homs (Emesa)," from a pencil drawing, signed "E. T. Rogers," her Britannic Majesty's Consul at Damascus, to whom, as well as to all residents in Syria, the existence of Archbishop Julius is a well-known fact. As our readers are aware, the Rev. James Skinner published in the *Guardian* a report of the meeting held for the purpose of examining the "bishop's" credentials. "Julius, Bishop of Iona," now comes forward to deny its correctness. He charges Mr. Skinner with telling "an impudent and calumnious lie," suggests that he ought to be made defendant in an action for libel for calling him (Julius) a Jesuit, and concludes—"But for the present I will deal mercifully with him, though this is not his first offence. He never was anointed with holy chrism. No drop of that holy oil which makes the priest ever touched his head, and he cannot know what a guilt there is in calumniating and insulting the Lord's anointed. I send him with my best wishes to his God. He is not the first that I have allowed to escape."

THE VACANT CHAIR AT UNIVERSITY COLLEGE.—The *Examiner* of Saturday contains the following:—"At a full meeting of the Senate, yesterday (Friday), the professors of University College, by a majority of fourteen to two, sustained the decision of the Council in refusing to appoint the Reverend James Martineau to the vacant chair of Mental Philosophy and Logic. To the report upon new candidates and additional testimonials, was added a distinct expression of opinion that recognised, without demur, the right of the council to reject Mr. Martineau on the ground that his position as an active theologian was of a kind likely to affect the unsectarian character of college in its relation between teacher and student. It was added that, in fact, the difficulty had been felt in the senate." The *Express* of Monday evening says:—"We understand that the Council of University College have by a small majority elected Mr. Robertson, a youthful representative of the Comtean School of Philosophy, to the Professorship of Mental Philosophy and Logic. The new professor is a pupil of Mr. Alexander Bain, and was brought forward under the auspices of that gentleman, Mr. Grote, Mr. J. Stuart Mill, &c. A strong feeling exists amongst the fellows and proprietors of the college at the rejection, on sectarian and party-philosophical grounds, of Professor James Martineau, and a requisition relating to the subject, headed by the well-known Professor Reynolds, of Cheshunt College, has, it is said, been very numerously signed, but the majority of the council declined to allow this fact to influence their decision."

CHURCH BIGOTRY AT TENTERDEN.—The *Kentish Express* of Dec. 1st gives us the details of an extraordinary case of Church bigotry, at the cost, too, of the ratepayers. The chaplain of Tenterden Workhouse resigned. The Board of Guardians advertised for a chaplain at 40l. per annum. The Baptist minister, Mr. Stenbridge, and the Wesleyan minister, Mr. Teal, offered their gratuitous services. The board waited some time, and receiving no other application, authorised the two ministers to undertake the charge. They laboured about two weeks, using the Prayer-book and hymns of the retiring chaplain. The clergy, however, and some laymen too, of the Establishment, took the alarm, raised an outcry, the Church being clearly in danger, crowded the next meeting of the board of guardians with *ex officio* members, who rarely attended on ordinary occasions, and by a majority of one rescinded the vote appointing the two voluntary Nonconformist labourers. The *Express* says:—"On the following day (Saturday), the Revs. Messrs. Teal and Stenbridge were furnished with a copy of the resolution. The result was, that the inmates were left on the Sunday without any service. During the two months Messrs. Stenbridge and Teal have filled the office, they have attended the hospital and schools, also a week-night service, as the records in the 'chaplain's book' will show. Such are the plain, unvarnished facts of the case. Let it be observed:—1st. That though the office remained open about a month, the

clergy of the Established Church stood aloof, and it was only when the appointment had been fairly and deliberately given to two Nonconformist ministers, that the Rev. E. Lilley made application; and 2nd, That no complaint is alleged as to the manner in which the duties have been performed by them. Why then have they been dismissed with a cold 'thank you for the performance of the religious duties.' The public have a right to ask why? and the board should be called upon to say why."

A CHURCH-RATE CASE IN THE CITY.—At the Guildhall Police-court, on Wednesday, Mr. Edward Newman was summoned before Alderman Lusk, M.P., for 3l. 8s. 6d., for Church-rates for houses in Blue Hart-court, of which he was the owner. Mr. Roche appeared for the churchwardens of St. Stephen's, Coleman-street, and Mr. Bennett for the defendant. Mr. Bennett said his client was asked to pay the rates for sixteen houses, and he did not live in any one of them. The question was, was he an occupier, for he could not be rated unless he resided in one of the houses. The rating of Mr. Newman was therefore invalid, and on behalf of that gentleman he objected to the validity of the rate. Mr. Martin (chief clerk) said if he made that objection formally, the magistrate had no jurisdiction. Mr. Bennett said he did make the objection formally. Mr. Roche said it must be shown to the magistrate that the defendant intended to go on into the Ecclesiastical Court and dispute the validity of the rate, and then that would oust the jurisdiction of the magistrate. That had been held to be the rule by the Court of Queen's Bench time after time. In some instances the magistrates had adjourned the case for a month to give them an opportunity to commence the appeal. Mr. Bennett admitted that they had done so, and the justices had been reprimanded for so doing by the judges of the Court of Queen's Bench, who held that the justices had no right to adjourn the case. He then proceeded to read the judgments of Lord Campbell and Mr. Justice Coleridge in the cases of the "Queen v. Nunnally," the "Queen v. Pedler," and the "Queen v. Huntworth," all of which he contended supported his view of the case. He challenged Mr. Roche to produce a single case in which any of the judges of the superior courts had decided in favour of his views. The summons was adjourned for a month.

THE ROMAN CATHOLICS AND THE POPE.—On Thursday evening the Romanists met in large numbers in St. James's Hall for the promotion of the Confraternity of St. Peter, the Association formed to aid the Pope. Dr. Manning, who presided, made a speech lauding the greatness and goodness of the Pope, and the necessity of maintaining the "temporal power." We quote a few illustrative sentences:—"Here, then (from the late Allocution), they learnt, first of all, that in the judgment of the Sovereign Pontiff the temporal power was the protection of the liberty of the Church, and that the liberty of the Church was the condition of its purity, and that Divine Providence had guarded the purity of its Church in doctrine, discipline, and jurisdiction by liberating its head from subjection to the civil powers. (Cheers.) There never was a time when the Sovereign Pontiffs were subject to any civil power, because the Sovereign Pontiff was clothed with his present prerogative when the Pagan world ceased and the Christian world came into existence. (Loud applause.) There had been Pagan, heretical, schismatical Emperors; there had been infidel Princes, who had ventured to claim superiority over the Pope; but a Christian Prince—and by that he meant a Roman Catholic Prince—never did so. (Applause.) . . . The contest, then, on which they were engaged was one the justice of which was a luminous certainty which excluded all doubt, while the divine promises of success imparted a confidence which excluded all fear. 'The gates of hell shall not prevail,' were His words who said, 'My word shall not pass away.' (Loud and prolonged cheering.) Lords Denbigh and Arundel of Wardour and others having spoken, Father Gallwey referred to the Ritualists. 'They were in the position of the man who had a present of a pound of tea, with directions for its preparation, and who poured the boiling water upon it, and then ate the leaves. He had only the written text; he had no living voice. (Loud cheers and laughter.) Imagine a Puseyite clergyman having a present of vestments—he would not know what to do with them but for the Papacy. Accordingly those clergyman went into the nearest Catholic chapel, studied the matter, and then copied what they saw as far as they dare in their own churches.' Sir George Bowyer as usual glorified the Roman Government, declaring—"The poor had more individual liberty in Rome than they had in London; and the security was as great as that of London. Murders and serious crimes were rare."

WEST LONDON CONGREGATIONAL ASSOCIATION.—At a meeting of pastors and deacons of the West London Congregational Association, on the 13th of November, at the Langham Hotel, Portland-place, the following resolutions were adopted:—1. That it be recommended to the pastors, deacons, and churches of the district, that, for the purpose of uniting the churches in closer fellowship, a monthly exchange of pulpits on the part of the pastors be, as far as practicable, adopted. 2. That this meeting recognise and approve of the West London Congregational Association, and pledges itself to give to it its support, and to recommend it to the churches embraced in the district for their adoption and union therewith. 3. That it be a recommendation of this meeting to the committee seriously to consider the desirableness of calling together the pastors and deacons of the churches included within the boundaries of the association at an early date for prayer

and conference, and the celebration of the Lord's Supper. The churches represented on the above occasion were those of Bedford Chapel, Craven Chapel, Craven-hill Chapel, Gospel-oak-fields Chapel, Greville-place Church, Hawley-road Chapel, Havestock-hill Chapel, Horbury Chapel, Kentish-town Congregational Church, Lancaster-road Chapel, Mornington Church, New College Chapel, Orange-street Chapel, Park-street Chapel, Pentonville-road Chapel, Portman-square Institute, St. John's-wood Chapel, Tottenham-court-road Chapel, Tolmer-square Church, and Wardour-street Chapel.

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

(From the *Leeds Mercury*.)

A very interesting conference was held in the People's Hall, Marshall-street, Holbeck, on Monday evening. The meeting, which had been called by the Rev. J. H. Morgan, was entirely composed of working men, and was met to answer the questions, "Are the working classes irreligious and wicked?" and if not, "Why do they not in larger numbers attend places of worship?" The chair was occupied by Mr. Morgan, who was supported on the platform by a number of working men.

The CHAIRMAN, in opening the proceedings, said that these questions which they had met to consider had lately been agitating the mind of the religious world, and the Rev. Edward White, a London minister, had proposed that a conference of all denominations should be held to consider how it was that the working classes were not more religious. There had been a good deal of discussion in the religious newspapers upon the subject, and he had read that correspondence with much interest, but he could not say that he had learnt so much from it as might have been expected. He had determined, therefore, to call together the working men of Leeds, and ask them to tell him for themselves whether they considered that their class was irreligious; and if they did not, how it was that greater numbers of working men did not attend the churches and chapels connected with different religious bodies? He left them to answer those questions, and he trusted that every man would speak out fully and freely his own opinion on the matter.

Mr. THORPE said it appeared to him that some people felt that they must be acting against the working classes either in politics or religion. He thought himself that the accusations brought against the working classes of irreligion were false, and that those who went to any of the chapels in Leeds would see that as many of that class as of the classes above it attended places of worship. He felt sure, however, that still more would do so were it not for drink. The public-houses should be made to "go short time" on Saturdays, for they were kept open, full of working men, till midnight, and those who were there that night were in no fit state to meet the Sabbath, and kept in bed instead of going to church. Their wives also suffered from the same cause, for they could not get their husbands' wages till the latter had returned from the public-house, and the consequence was that they had to do their marketing on Sunday. Another cause preventing the frequent appearance of the working classes was the inattention shown towards them in many cases when they did go to church. They were thrust into any seat, and in his own case he knew how he had been made to stand during the whole service, without a hymn-book, while those near him had plenty to spare.

Mr. WM. LUSHMAN said he had for a series of years been connected with the working classes, and had been also a Sunday-school teacher and temperance lecturer. One great reason why the working classes did not attend places of worship more largely was that there were so many churches and chapels to choose from, and in the next place there were so many inconsistent professors of religion in the world. (Applause.) Those who worked in their mills and workshops would know how often the inconsistencies of professing Christians were spoken of there. He believed that if Christians acted up to the doctrines they held, they would be followed by the whole world, because it would be said, as it was said of old, "See how these Christians live." Another reason was that the sermons preached appealed to the heart rather than to the head; if they were of a higher intellectual character, setting forth more clearly the prominent doctrines of Christianity, he believed they would be more effective. He did not think the working classes were more irreligious than the people generally. In proportion to the advantages they enjoyed he believed they were far more virtuous than those above them. (Loud applause.) When they took into account, however, all the disadvantages that had to be encountered by one who had to be sent early out into the world to earn his living, they would see that they had much to withstand. He believed, further, that the debateable questions of theology were not discussed by ministers in such a manner as to satisfy the inquiring mind. (Applause.) The result was that when these questions were raised in their workshops, the young men who were trained in places of worship had no answer to give to sceptics.

Mr. JOHN WHITLAW was not a Sunday-school teacher, but he had been a Sunday-scholar. He belonged to no denomination, but he tried to work out in his life the doctrines which he believed to be true. At school and chapel he had been sickened of the Book, completely sickened, because he did not understand it, and he believed that was the reason why those places were not better attended. Another reason, in his opinion, was, that there was no unanim-

mity amongst the ministers of the Gospel, and how, therefore, could they expect the working men to attend their places of worship if they were not just and true to themselves. He found one class dead set against another, though both professed to take the same book, and for the same end. He said they must understand each other better before he joined them. For his own part, like many others, he could say:—

My religion is love; 'tis the noblest and purest;
My temple is Nature's, the widest and surest.

There were worlds in those words. They found, however, that if working men desired to go out on Sundays to enjoy recreation in the open air, the world, or at any rate the religious world, was dead set against them. If they talked about opening places on Sunday evenings for scientific lectures, that was decidedly wrong; and if they had bands on Woodhouse Moor, they were also condemned. But when people were immured in polluted atmospheres for twelve or fourteen hours a day, they required a change, and when Sunday came they turned out in thousands in their holiday clothes, and made the best of God's creation. They had a great many places of worship in the neighbourhood, but he thought that if there were fewer of them, and more union amongst them, and if the preachers were more popular, they would tell far more effectually upon the world. When a popular preacher did come he would be listened to anywhere—whether in a church or a theatre. Another objection to going to places of worship was the expense attending it, for he believed that a couple of seats would seldom cost less than a pound or thirty shillings. He thought that they should all be equal in their churches and chapels, and not have some seats cushioned and others not. With respect to the first question that they were to answer, he thought it was palpable that the working classes were not more irreligious than the other classes of society.

Mr. JOSEPH HAWGILL would not say anything about ministers or the manner in which they preached. The question was, "Were the working classes irreligious?" He believed, not in the religion of Wesley, Calvin, or St. Augustine—he believed in the religion of the Bible, and after an experience of more than forty years, he was glad to say that he did not believe the working classes were irreligious. If they went amongst those classes they would constantly find them abusing "the parsons" and religious people generally, and he took that as an indication that they knew that ministers and religious people were in the right. He thought himself that people took far too much notice of other persons. They should look at their own faults rather than at the faults of others. Working men too often entertained the notion that they were not wanted at church. They went to church sometimes, and saw their masters sitting there looking very demure and self-satisfied, and the next day the same masters were acting towards them in the most tyrannical manner possible. (Cheers.) He believed, however, that the great fault was that people did not know each other well enough, and that, however proud too many of the middle classes were, there was almost as much pride amongst the working classes. If means could be adopted to bring those two classes together, it would be found that they were not so bad as they had been represented. The Rev. Algernon Wells, in a paper on that subject, had stated that there was such a manifest exhibition of class in our places of worship, that that was one of the great hindrances to the working classes coming to them. The working men felt that at all events in the House of God they had a right to stand upon an equal footing with the best. (Applause.) But they knew very well that it was not so, and that even in religious bodies class interests and privileges were almost as much thought of as the distinctions of caste among the Hindoos. Another reason of the non-attendance of working men at places of worship was, that as a general rule those who took the most prominent part in religious movements took very little part in getting anything else for the working classes. These very religious men, with their newspapers, sided too often with the masters against the workpeople. The speaker also condemned the present mode of preaching, as one not likely to influence those who listened to it.

Mr. OATES said he wanted to speak for those that did not go to chapel. He did not go to chapel because he did not understand what they talked about when he did go there. They read a lesson, and then they said that God had made Adam and Eve, that the serpent came on its belly and persuaded Eve to eat an apple, that she gave some of it to Adam, and that that caused the whole of the world to be wicked. That appeared to him to be a very strange story, and as he never heard it explained in what he called a common-sense way, he got tired of going to listen to it. He had gone to chapel and heard most of the noted preachers of the day. He had read the Bible himself sometimes, and he saw that in the old times God used to take care of the world, and talked to the people in it, coming amongst them and managing their affairs for them; and when they had a fight He took a side in it, and made that side prosper. After speaking of the miracles of Christ, and expressing his disbelief in their possibility, Mr. Oates said he had heard Mr. Morgan on the previous day preach from the text, "What think ye of Christ?" He thought himself that He was not much of a reformer or a slave abolitionist; and for these and other reasons he did not go to chapel. People these talked about something he could not understand, and when he asked them to explain it, he could not get a proper explanation.

Mr. MALLETT entered into the consideration of the political side of the question, and condemned the bad laws under which the working classes suffered. He

wanted laws that would extend the political rights of the people, and he was glad that they had in the chair a minister of religion who would speak out boldly for them. The great hindrance to Sabbath-schools and places of worship was the public-house. If it had not been for drink, they would not now have churches and chapels enough. He had asked himself how it was that more than 7,000 of their prisoners had been brought up at the Sunday-schools. He attributed very much of this to the bad laws under which they laboured.

Mr. EDWARD HARTLEY thought the question asked should have been, "Were the working classes Christians?" He believed that as a class three-fourths of them were men who if they were asked if they were Christians would have said they were; but a very large proportion of them would also have said that they did not go to chapel: some because they could not understand the sermons they heard, others because they had no clothes fit to wear at church, or because they were put into comfortable free seats, and some because the ministers of religion did not preach social and political liberty. One man had told him that the Wesleyan ministers had always been against the working classes. (Hear, hear.) When he came to examine the different political movements, he found that it was a fact that the Conference had opposed the strivings of the working men for liberty, and the same was true of the Church of England. (Applause.) Men would not go to listen to preachers who did not think them fit for political liberty. The speaker then explained his own course, and said that he had been when young led from Wesleyanism to free-thinking because he could not get his teachers and ministers to supply him with arguments to enable him to meet those who were assailing him.

Mr. SMITH said he did not attend a place of worship. He did not believe in Christianity, but he considered himself a religious man, because he believed in natural religion. Many working men believed, as he did, that Christianity stood in the way of the social progress of the people, by placing another life above this, and making the soul more valuable than the body. Natural religion was in favour of the political rights of the people, which Christianity was not. No doubt one great reason preventing working men attending places of worship was the sedentary nature of their occupations. The speaker went on at some length to contrast Christianity and "natural religion," to the advantage of the latter, and contended that Christianity was essentially antagonistic to the people, and that its doctrines were pernicious.

Mr. JOHN WHITTAKER gave it as his opinion that the working classes were too intelligent to see any benefit in attending places of worship. They saw that religious people generally were against the working-classes, and opposed to their political progress. They would do nothing for their welfare but give them a chapel, perhaps, to go to, and that necessarily disgusted the people with them. He believed the time would come when, unless religious persons altered their conduct towards the people generally, they would have very few sensible working men going near them at all, and that would serve them right. The speaker went on to declaim upon the inconsistencies of Christians, their dissensions, and their desire to acquire money. He himself had never worked with greater scoundrels in his life than with two Methodists. Seeing so much of this made working men think that as the mere profession of Christianity made no difference in the conduct of people, they had better be without the profession altogether, and that would continue to be the case until they saw that religious people desired to do towards others as they would be done by.

Mr. GLEDHILL, speaking of what religion was, said that Calvin, Wesley, the Mormons, and the slaveholders of America, had all founded their religion on the Bible. He should like to know what irreligion was, if that was religion which he saw in so many professors of Christianity. Working men were indifferent to Christianity. They might deny that they were infidels, but they never read Christian works. Yet they were moral men, and acted upon the principles which they found for themselves in nature. There were men who believed in the existence of a God, but denied that the Bible was authentic. These men, however, were also moral men. In the same way, other classes of persons who did not believe in the Bible were thoroughly moral men, and of unblemished character.

Mr. THOS. CLIFF confirmed the statement that preachers appealed too much to the heart and too little to the head. Dr. Jabez Bunting, moreover, had declared in Leeds that Methodism was as much opposed to democracy as to sin itself. The ministers of the Gospel in Leeds were guilty of a gross dereliction of duty in not mixing more with the people.

Mr. JOHN WALKER thought the working classes looked too much at Christians and too little at Christianity. (Loud applause.) He had nothing to do with the inconsistencies of particular persons; Christianity taught him to stand for himself, and answer for himself alone. He thought that Christians, however, should show more of the great principle of Christianity—love—than they now did. That had been the guiding principle of the Apostles, and their characters had been without a blemish. It was not the fault of Christianity, but the want of Christianity, that caused the inconsistencies to which they had alluded. He concurred with previous speakers in thinking that drink was a great cause of irreligion. His advice to working men was to begin to-morrow morning by taking the New Testament and reading it for themselves, that they might see what Christianity was, without noticing the mere imperfections of those who called them-

selves Christians. He trusted the day would come when sects would disappear, and they should have instead Christians and Christians only.

Mr. W. SMITH complained that the middle and upper classes were against the working classes.

A working man here suggested the adjournment of the discussion.

The CHAIRMAN said that it was now time to bring it to a close. He hoped that would only be the first of a series of such meetings in different parts of the country. He thanked those who had spoken for the frank manner in which they had uttered their convictions, and he thanked the audience generally for the fair and full hearing they had given to everybody. He thought they had heard representative men, and had gained some useful information. In conclusion, he wished them all a very good night, a very happy life, and—if they would let him—a very blessed hereafter. (Loud applause.)

At the suggestion of one of the working men present, a show of hands was taken to enable the chairman to see how many attended church and chapel, and how many did not do so. The result was to show that about one-third of those present were persons who never attended a place of worship.

A warm vote of thanks was carried to the chairman, and the meeting then terminated.

NEW CONGREGATIONAL CHURCH IN SOUTHWARK.—On Thursday night a meeting of a deeply interesting kind took place in connection with the congregation gathered by Mr. G. M. Murphy at the Southwark Mission Hall, Borough-road. After a pleasant social tea-meeting, and the presentation of an elegant set of china to the conductor of the female Bible-class, and a beautiful alabaster timepiece to Mr. W. T. Dennis for his services in preaching on the Sunday mornings during the summer months, the chairman (Mr. Murphy) detailed the steps which had been taken, in conjunction with the Southwark Mission Committee, towards the formation of an Independent church, and gave a brief summary of Nonconformist principles; after which Mr. W. Booker moved, and Mr. Henry seconded, the following resolution:—"That the congregation worshipping at the Southwark Mission Hall, having heard the statement in reference to the reception of the deputation appointed to wait upon the Southwark Mission Committee, and the series of resolutions returned in reply, heartily accepts the responsibility to which, by Divine Providence, they have been called; and trusting in God, and prayerfully desiring His continued help and guidance, they hereby constitute themselves a church of the Independent order, under the name and title of the Southwark Congregational Church." The resolution was carried unanimously with much enthusiasm, as were also resolutions moved by Mr. West and seconded by Mr. Thorneloe, inviting Mr. Murphy to become their pastor; and by Mr. Potts, seconded by Mr. Shute, appointing deacons for the newly-formed community. Mr. Woodall moved and Mr. Benson seconded, the fourth resolution, which was as follows:—"That a copy of the foregoing resolutions be forwarded to the Rev. Newman Hall, LL.B., as president of the Southwark Mission and pastor of Surrey Chapel, with the best thanks of the church for all past favours and promises of present and future encouragement, with the sincerest desire that the utmost harmony and kindest co-operation may exist between the two churches and congregations, placed as they are, provisionally, where so much need exists for enlightenment and labour, both for the spiritual and temporal well-being of the people." The proceedings, which were deeply interesting, did not terminate till a late hour.—The subject was alluded to by Mr. Hall, at Surrey Chapel, on Sunday morning after the sermon. After describing the steps that had been taken, he said that under the circumstances the duty of the Surrey Chapel congregation was threefold. First to recognise the new church and pastor with the heartiest sympathy, praying for their prosperity, and that Mr. Murphy, who had laboured so long and indefatigably as their missionary, and who had been instrumental in rescuing so many from degradation and misery, might be still more abundantly useful as the pastor of the new church. Secondly, to promote the transfer to the new church of all those members of Surrey Chapel who desired it, and Mr. Newman Hall expressed a hope that any who could render personal help to the new church would unite with it. Thirdly, to render pecuniary help, because the new church was composed of working people; and at the first, they would require help from outside to pay the rent of their chapel, which was 100*l.* a year; and to maintain their pastor. He therefore took on himself to propose that a collection should be made at the doors that day towards the first year's rent of the new church. The mission congregation had been prompt in their decision—let the Surrey Chapel congregation be equally prompt in practical proofs of sympathy. The collections amounted to nearly 30*l.*; which sum we understand is likely to be considerably increased.

WELLINGBOROUGH.—The Rev. W. J. Bain is settled at Wellingborough, Northamptonshire, and not at Wellington, as was erroneously stated in the account of the recognition service in our last number.

ROTHERHAM.—The Rev. J. W. Richardson has accepted the unanimous and cordial invitation of the church and congregation at Rotherham, and intends to enter upon his labours in April next, at the opening of the beautiful church which they are now erecting.

HULL.—A NEW BAPTIST CHURCH IN HULL.—A number of Baptist friends in Hull, feeling that the Baptist interest was not adequately represented in this town, have taken the Protestant Hall, and have

engaged the services of the Rev. Edward Foster. The services are well attended, a church has been formed under his pastorate, and there is every prospect of success.

SOWERBY.—The Rev. J. C. Sargant, Harwood, Accrington, late missionary in India, has accepted the pastorate of Sowerby Congregational church, rendered vacant by the death of the Rev. J. Bottomley.

BRADFORD.—The Rev. John Bloomfield, of London, has accepted an invitation from the Baptist church, Westgate, Bradford, to become their pastor, and purposes entering on his duties on the second Sunday in January.

SOUTHAMPTON.—The anniversary services of the Kingsfield Congregational Church in this town have lately been held. On Sunday, Nov. 25, two sermons were preached by the Rev. Clement Dukes, M.A., of London. The day following the annual tea-meeting was held, and was attended by upwards of 550 of the members and friends of the congregation; after which a public meeting was held, the pastor, the Rev. Thomas Sissons, in the chair. Addresses were delivered by the Rev. Clement Dukes on "Ritualism"; the Rev. J. G. Wright (Presbyterian) on "John Knox"; Rev. H. H. Carlisle, LL.B., (Independent) on "John Milton"; Rev. C. Williams (Baptist) on "John Bunyan." Reference was also made during the evening to the successful efforts of the congregation to raise 500*l.* during the past year towards the liquidation of the debt on the church and schools.

ROTHWELL, NORTHAMPTONSHIRE.—The friends connected with the Congregational Church in this town have lately been making great efforts to liquidate a debt of £250, left after several important alterations and improvements made in connection with the chapel about four years ago. Special collections were made towards this object on Sunday, September 23rd; when two sermons were preached by the Rev. F. J. Falding, D.D., of Rotherham College. In the interval several ladies have nobly exerted themselves in making and collecting materials for a bazaar, which was opened on Wednesday, November 28th, and realised a sum which together with the promise of donations will amply cover the amount required. This happy event was celebrated on the evening of the 28th, by a tea party and public meeting. Upwards of 150 persons sat down to tea, and afterwards a large congregation assembled in the chapel. The chair was occupied by the pastor, the Rev. J. Hoyle, and addresses were delivered by R. Wiggins, Esq., the Revs. T. Toller and M. B. Pickering, Kettering, J. Hayden and Gordon Smith, Desboro'.

MASBRO', SHEFFIELD.—On Monday and Tuesday, interesting services took place at Masbro' Independent Chapel, in connection with the recognition of the Rev. W. J. Gates, the newly-appointed pastor to that place of worship. On Monday evening, a special prayer-meeting was held, at which an address by the Rev. J. Calvert, of Attercliffe, was delivered. The proceedings on Tuesday were of a particularly interesting character. There was a numerous congregation. Devotional exercises were conducted by the Rev. C. C. Tyte, after which the Rev. J. Baldwin Brown, of London, delivered an able, suitable, and sententious introductory discourse. The Rev. Dr. Falding next made a short speech, during the course of which he entered briefly into the history of Masbro' Chapel, which had existed more than one hundred years, and had had a long succession of godly ministers and devoted deacons. It had long been a centre of evangelical light, and had directly or indirectly originated other churches. Mr. J. J. Habershon, senior deacon, read a statement of the circumstances and reasons leading to the selection of the Rev. W. J. Gates as pastor to the church, and the rev. gentleman stated the cause inducing him to accept the pastorate. A letter of recommendation from his former congregation was read by the Rev. Dr. Falding. The recognition prayer was offered up by the Rev. D. Loxton. The Rev. Dr. Raleigh, of London, delivered a beautiful charge to the minister from the 15th verse of the 4th chapter of the First Epistle of Paul the Apostle to Timothy—"Meditate upon these things; give thyself wholly to them: that thy profiting may appear to all." The services concluded in the morning with prayer, offered up by the Rev. H. Tarrant. In the evening a sermon was preached by the Rev. J. Parsons, of York; after which the Lord's Supper was administered. In the afternoon, there was an excellent cold collation provided in the schoolroom.

Correspondence.

SOUTH LONDON REFUGE FOR HOUSELESS MEN AND WOMEN.

To the Editor of the Nonconformist.

DEAR SIR,—Allow me to plead with you on behalf of suffering humanity. Tens of thousands of the helpless, deserving, houseless, destitute poor have been fed and sheltered in the South London Night Refuge. Many from among them (reduced tradesmen) have been cleansed and clothed, then received into the Industrial Refuge. When thus lifted out of their wretched circumstances, they have soon obtained employment, and are now helping themselves.

Numbers of reduced servants who have sought an asylum in the Night Refuge, also, have been cleansed, clothed, and taken into the Servants' Home, Walworth-road, S., and then helped out into service again. These poor girls were just a ready prey to the seducer, but were preserved from ruin and a life of infamy by the timely aid afforded.

The details of this year's work will be deeply interesting. They will be given in the January report with the audited accounts issued by the committee of the South London Night Refuge and the Industrial institu-

tions connected therewith. Reports are sent to all donors and subscribers.

We have now two public soup-kitchens for the resident poor of South London—one at the Night Refuge, Southwark-bridge-road, the other at the Industrial Refuge, Suffolk-place, Snows-fields. These kitchens are situated in the midst of densely-crowded neighbourhoods, and are of immense benefit to the poor, as will be seen by reference to last year's report (also the forthcoming one). Our district visitors have given free tickets to thousands of the starving poor that they have visited in the courts and alleys and back slums, some wasting away in consumption, others laid low with fever, without food of any description. These godly women have often washed and tended the sick, then fetched the soup for them, which they gratefully received. Many men, women, and children have been made warm and decent with the cast-off clothes that friends have sent us. (Old clothes of every description will be most thankfully received.)

The extraordinary efforts put forth put this year have considerably increased our expenditure. *The fact is, our funds are quite exhausted, and we have no money in hand to meet to meet the current expenses of this month. The present need is most urgent.* I would beseech your readers in the name of the Lord Jesus to help us with funds to carry on this good and great work in the South of London. This will be a hard winter for thousands of the working classes, who have been thrown out of work, by the monetary crisis and other causes, therefore we shall have abundant opportunity of doing much good.

Remember, it is written, "He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay him again."—Proverbs xix. 17.

WILLIAM CARTER, Treasurer.

165, Walworth-road, London, Dec. 10, 1866.

P.S.—Please send all parcels and letters addressed, William Carter, 165, Walworth-road, S. Cross cheques, Dimsdale, Fowler and Co., 50, Cornhill, bankers to the South London Refuges, and P.O. orders payable at chief office, St. Martin's-le-Grand, E.C.

THE LONDON BLIND.

To the Editor of the Nonconformist.

DEAR SIR,—Will you permit me, at the season when your benevolent readers will be seeking objects for the exercise of their charity, to invite their attention to the necessitous blind? There are 2,638 blind persons in London, and as the institutions do not contain 400 of these, the great majority of them are in the depths of depressing poverty. I say this after nine years' experience as the secretary of this society, which meets the blind at their homes, and witnesses the miseries of their lot. By means of eight Christian men and women (seven of whom are themselves blind), we visit 500 of the London blind from week to week, teach them to read the Scriptures, and supply them with books gratuitously. But, as we have no fund from which to relieve their temporal wants, I am induced to commend their case to your readers, and I shall be happy to send the names and addresses of blind persons in every part of London to those who are disposed to private almsgiving, and who would like to visit the blind in their affliction.

Many of them, however, are able-bodied, and only want to be "helped to help themselves," and in connection with our work of home teaching, we are training these in industrial pursuits and giving them employment as far as we are able, and without separating them from their homes. Our object in this is to raise them from the misery of an idle and dependent life, the depressing influence of which is deeply felt by those who have any elevation of character, and also to prevent the various forms of street-begging to which the blind betake themselves, and for which they are not so much to be blamed. In this work we are honoured by receiving the patronage of H.R.H. the Princess of Wales, who permits us henceforth to name the society, "The Alexandra Institute for Blind Women and Girls," and if the object commends itself to your Christian readers, I beg earnestly for their support.

I am, dear Sir, yours faithfully,

EDWARD MOORE.

Home Teaching Society for the Blind,
500, New Oxford-street, W.C.

THOMAS COOPER.

We have received the following letter in reference to Mr. Cooper's case, and need hardly say that it will give us much pleasure to be the medium of forwarding to him any contributions that may reach this office. P. O. orders should be made payable to Arthur Miall.

To the Editor of the Nonconformist.

SIR,—I saw with deep regret Thomas Cooper's communication to you, published in the last number of the *Nonconformist*. After a close intimacy with him for many years, I speak with a full knowledge of the facts when I say that never has a man laboured more zealously, or more disinterestedly, in the cause of Christ, than he has done. I know that Mr. Cooper's sensitive nature would be hurt were I to say more on this point, and therefore I forbear; but I cannot help expressing the conviction, that Christians of all shades will be sadly wanting in gratitude if they do not recognise in some substantial way his many years of self-denying work. Now that he is broken down in health and without resources, I would suggest that such a sum be raised for him as will, properly invested, effectually secure him from all pecuniary anxieties for the future. No doubt you, Sir, will be willing to receive and acknowledge contributions.

Yours, respectfully,

E. D. R.

Norwich, Dec. 10, 1866.

We beg to acknowledge the receipt of 1*l.* towards the object from "I. C. B.," who says, "I hope many will avail themselves of the privilege of ministering to the comfort of one who has rendered such signal service to the cause of Christianity."

Letters from Rome assert that at a consistory to be held on the 15th inst. the Pope will deliver a highly important allocution.

Postscript.

Wednesday, Dec. 12, 1866.

THE DEPARTURE OF THE FRENCH FROM ROME.

ROME, Dec. 9 (*via* Marseilles).—At the farewell interview granted by the Pope to-day to the officers of the French troops about to quit Rome, General Montebello, the French commander, made a speech, in which, after expressing regret that the moment had arrived for taking leave of his Holiness, he said:—

The Emperor withdraws his troops from Rome, but not his support; his Majesty leaves in the Eternal City the protection of France. May time appease passions and tranquillise sorrows, impart to all minds a spirit of conciliation, and assure to the Holy See independence and security, in order that it may maintain its spiritual influence over the whole world. Such are the earnest wishes which I lay at your Holiness's feet, soliciting your benediction.

The Pope made an extempore reply, the tenour of which has not yet transpired. On the occasion of the Pope's expected visit to Civita Vecchia to inspect the foreign vessels in that port, he will be escorted by the Pontifical Zouaves. The Government printing-offices are printing large numbers of documents. It is stated that the Pope is about to promulgate reforms, accompanied by a declaration of the reasons for which these reforms were deferred while the French troops remained in Rome.

ROME, Dec. 11.—The last detachment of French troops left Rome this morning. A regiment of Pontifical Zouaves arrived here yesterday. Signor Tonello has arrived, and it is believed that he will be received by the Pope to-morrow. At eight o'clock this morning the French flag upon the Castle of St. Angelo was hauled down, and the Pontifical flag hoisted in its stead. The French troops evacuated the Castle.

CIVITA VECCHIA, Dec. 10.—The 29th Regiment of the French troops has embarked on board the *Intrépide* for France. Another frigate is expected to-morrow.

SEIZURE OF A SUSPECTED FENIAN VESSEL OF WAR.

CHATHAM, Dec. 11.

By direction of the Admiralty the seizure has been made of the iron screw steamer *Bolivar*, 200-horse power, pierced for four guns, which arrived in the Medway a few days since under circumstances which leave little doubt that she is intended to be employed for some illegal purpose. It would seem that the steamer arrived in the river a day or two since, and from certain suspicious circumstances connected with her a close watch was kept upon her by the Government officials. At first she declined to give her name or to show any colours or papers, and shortly after her arrival she commenced the shipment of large quantities of powder from a barge sent out to her. On the Government being communicated with, they directed that she should be seized, and on the arrival of instructions to that effect her capture was effected by a party of the officials from the ships in port. On the ship being boarded, all doubt as to her character was set at rest, as she was found to be laden with stores and munitions of war, consisting of gunpowder, Blakely guns, revolvers, swords, and arms of various descriptions, together with a large quantity of coals, concealed among which are stated to be a quantity of shot and shell.

On the officials taking possession of the vessel, the captain was not found to be on board, and it was stated that he had not joined. The second officer, who was ostensibly in charge of the vessel, made his escape soon after she was in possession of the officials, and he has not since been seen. The crew was found to consist of only twenty hands, or rather that was the number found on board. The explanation they give is that the vessel is intended for the navy of the Government of the Republic of Colombia, and that the *Bolivar* was on her way to South America when she was detained. The vessel, it is stated, was only recently built at the yard of Messrs. Palmer Brothers and Co., Jarrow, and left North Shields on Wednesday last; and should this be correct, no doubt Messrs. Palmer will be able to afford some information as to the parties for whom she was built.

Pending the arrival of instructions from the Government, the *Bolivar* is moored near the flagship *Formidable*, with the paddle-wheel steamer *Lizard* alongside, keeping guard over her. A party of Royal Marines has been placed on board, and no person is allowed to hold any communication with the vessel without special authority. A party of the Metropolitan police are also rowing round the ship, to prevent any one on board leaving.

MARK-LANE.—THIS DAY.

We have again to report a quiet trade for all descriptions of English wheat. The fresh arrivals, although only moderate, have, together with the supply remaining unsold from Monday, been amply sufficient to satisfy the wants of the few millers in attendance. The prices realised are quite equal to those quoted on Monday. In foreign wheat the transactions have been by no means extensive; nevertheless, late rates have been well supported. The show of samples is tolerably good. For floating cargoes of grain the demand has been inactive, on former terms. The barley trade has ruled quiet, at late rates. Malt has been in moderate request, on former terms.

TO ADVERTISERS.

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The Nonconformist.

WEDNESDAY, DECEMBER 12, 1866.

SUMMARY.

LAST week's Reform demonstration, though not so imposing in point of numbers as was expected, and abundantly ridiculed by the Tory press, seems to have produced a profound impression on the upper circles of society. The *Saturday Review*, while attacking Mr. Bright with its wonted rancour, and assailing with malicious pleasure the leaders of the working men, is fain to confess that "there must be a large extension of the franchise," and that "household suffrage in boroughs is the only resting-point." As a safeguard, the *Saturday* would so greatly lower the franchise in counties as to "give the landowners great power." It is said that Mr. Disraeli has at length carried all before him in the Cabinet, and that though some of the obstructionists may resign office, the Government will meet Parliament with a surprisingly Liberal Reform Bill, and stand or fall by it. Whatever may be the value of these reports, one thing is sufficiently clear: the moderate measure proposed by the late Government would not now meet with acceptance.

The Irish Fenians are evidently cowed. It is clear that the Government has in its hands the threads of the conspiracy for a rising this month. The Irish Executive is laying hands on the principal ringleaders, seizing their arms, ammunition, and *Greek-fire*, and has wisely given permission for the enrolment of special constables throughout the country for the preservation of the peace; while Cardinal Cullen, in the name of the Catholic clergy, has again denounced the Fenian firebrands. A screw steamer with guns and munitions of war, said to belong to the conspirators, has been seized at Chatham, but will probably turn out to have been intended for service in South America. The Fenians have been checkmated on all sides, and their movement in Ireland at least will hardly survive this signal failure.

During the week there have been several remarkable expressions of opinion in favour of compulsory education. Mr. Hughes, M.P., has declared himself as willing to sanction the principle; Mr. Goschen at Halifax said he thought the arguments in its support ought to be more closely considered; and Dr. Guthrie boasted the other day at an Edinburgh meeting that among our countrymen, among our legislators, among our statesmen and public men, a compulsory system of education is finding more and more favour. On Monday, also, an influential public meeting at Manchester adopted a petition to Parliament in favour of a measure to provide for the primary instruction of the children of the poorer classes, by means of local rates, under local administration, with legal power, in cases of parental neglect, to enforce attendance at school. We are glad, however, to find that the promoters of the meeting did not have it all their own way. Their statistics and their arguments were vigorously challenged, though without immediate result. We hope to be able to return to this important question.

The work of reorganising the North German Confederation proceeds, but slowly. In Hesse Darmstadt obstacles have been put in the way of preparing for the election of members to the German Parliament; and though the King of Saxony is about to visit Berlin, the newspapers in Dresden bitterly attack the policy of Prussia. Though the great body of the

Hanoverian population are content with their new masters, the partisans of the late King have so much indulged in demonstrations and intrigues against the ruling power that the Prussian Government have taken vigorous measures against them. Only on the threat of withholding the pensions of officers of his late army, has King George consented to relieve them from their oath of allegiance to him. Perhaps the assembling of a German Parliament will smooth away these difficulties, but only in case of a thoroughly Liberal constitution being adopted. Count Bismark, who is strongly impressed with the necessity of satisfying popular demands in this direction, still remains in feeble health, and his reactionary colleagues, supported by the King, are, by the views they support, creating great distrust in the Chamber of Deputies at Berlin.

In the Hungarian Diet, the Deak party have reasserted their influence in the debate on the address, and there is at length a prospect of the constitution of that kingdom, with necessary modifications, being restored, and the relations between Hungary and the rest of the Austrian provinces settled. That task accomplished, the work of reorganising the Empire will be greatly simplified. Baron Beust, the Foreign Minister, who is bitterly assailed by the Russian journals for his Polish policy in Galicia, has drawn closer to France by concluding a treaty of commerce with that country.

The Cretan insurrection is very far from being at an end. The Turks meet with an obstinate resistance, and are unable to prevent the landing of volunteers and arms along the ill-guarded coast from Greece, where the population is at last thoroughly roused on behalf of the struggling Cretans. The tragedy at Arkadhi is a remarkable proof of the heroism of the Cretan insurgents. The monastery there, held by Koroneos, an officer in the Greek army, and a small garrison, was being stormed by the Sultan's troops, when the defenders fired the powder magazine, and blew up themselves, and some hundreds of their assailants. Mustapha Pasha, who has made so little progress in stamping out the rebellion, has been recalled, and as the *Times* says, "It is no longer a contest between Crete and her rulers, but between the Sultan and the King of Greece."

While awaiting the full text of President Johnson's Message, we learn that before the meeting of Congress the Republicans were disposed to abandon the constitutional amendment in favour of "impartial suffrage"—that is, the application of an educational test to white and coloured citizens alike. We have already noted that the Democratic party are eager to support this principle of reconstruction. As the *Daily News* remarks, "It will be instructive to the unfranchised masses of our own countrymen if the result of agitation in the United States should be the adoption of the principle of 'impartial suffrage,' and the negro should be admitted to political equality with his quondam master, before the ruling classes at home admit the working men of the great towns and cities of Britain to even a share of legislative power."

LORD AMBERLEY ON A NATIONAL CHURCH.

IN the last number of the *Fortnightly Review*, Lord Amberley gives the public the benefit of his thoughts on "The Church of England as a religious body." They are no doubt shared by a small section of intelligent and Liberal Churchmen in the present day, and they are fairly expressed in the noble lord's paper, but they are not of a character likely to influence, to any large extent, the movement of the public mind. The drift of the essay is to bear the reader to the conclusion, "that all legal provisions, contrived with the express purpose of preventing the full and free expression of individual thought among the clergy, are impolitic and unjust; impolitic because they tend to exclude from the minority the very men who would be best fitted to enter it; unjust, because in a National Church they shut out from its pale a large portion of the laity, and thus prevent it from being a real or accurate representation of the people." The noble lord evidently sympathises in most respects with the Broad Church party. "An Established Church," he says, "in order to justify the fact of its existence, ought to be, not sectarian, but national; and national not only in name but in fact. It ought to represent the religious feelings of a whole community; no one should feel himself wholly excluded from it; no theological faction should be permitted to use it for the exclusive promotion of its own opinions. Variety, rather than unity of doctrine, should be its aim, for the manifold beliefs of the nation cannot be summed up in any single formula or aggregate of formulae, however comprehensive."

The noble lord is a politician, and as a politician we desire to deal with him. Will he be kind enough to tell us, in that capacity, what is the *raison d'être* of such a National Church as he advocates? He desires it "to represent the religious feelings of a whole community." Will he kindly inform us what he means by such a representation? To whom will it represent them? For what conceivable purpose? Why are the religious feelings of the nation to be represented by an organised institution, and not the intellectual ideas, or the scientific conclusions and speculations? What is gained for the people, what for religion, by jumbling together all faiths, all dogmas, all doubts, all contrarieties of religious sentiment, and calling them a Church? The noble lord frankly admits that, in regard to the United States, "though the Constitution does not in any way protect or patronise the clergy, though it does not uphold any form of Christianity, it cannot be pretended that the Americans are indifferent to religion." The noble lord's reasons for preferring a so-called National Church, at least for this country, appear to us to be three. It exists—it has endowments—it possesses a very excellent organisation. It exists—and it is by no means certain that its abolition would promote religious equality. "A certain kind of liberty, no doubt, the clergy would gain by separation from the State—the liberty of ejecting and persecuting each other." Does the noble lord forget what he had written but a page or two before, where he quotes M. de Tocqueville's authority for saying, that in America "he found that priests and laymen alike attributed the peaceful influence which religion exercised amongst them to the entire separation of Church and State"? De Tocqueville's words are remarkable. He contrasts what he had seen in France with what he found in the United States. "*J'avais vu parmi nous l'esprit de religion et l'esprit de liberté marcher presque toujours en sens contraire. Ici, je les retrouvais unis l'un à l'autre; ils régnaient ensemble sur le même sol.*" But a National Church has endowments, and unendowed clergymen "dependent upon their congregations for the amount of their incomes will of course be tempted to preach those doctrines which they know to be agreeable to their hearers, and those only." We have heard something of this before from a near relative of the noble lord. It is a sort of cant which passes for reason among a certain school of Liberals. We can only reply to it by contrasting the spiritual outspokenness of the unendowed, with the servile doctrines usually maintained by the endowed, clergy, and we boldly tell the noble lord that history does not sustain his indictment. But the Church of England has an excellent organisation which "in the hands of laymen may possibly be made conducive to something better" than the inculcation of "dogmatic theology." Keep the machinery by all means, if you will, and turn it to good account—but why connect it with the service of religion?

The next question we beg to submit to Lord Amberley as a test of the wisdom of his policy is, how does he suppose it can be made to work? The clergy are to preach what they please, and the Church is to include all sects—how, then, are the clergy to show a title to the parochial endowment? Who is to appoint them? The parishioners? But the parishioners must surely be limited in their choice to men who can show some legal qualifications. What are they to be, so as not to shut out any shade of theological opinion? Or, are parishioners to choose without respect to qualifications of any sort? It is wonderful how liberal men can be in a loose sort of way—but let the noble lord sit down and draw up a practical scheme for the appointment of a clergyman in his contemplated National Church, and he will be the better able to judge of the utter impossibility of giving effect to the principles he enunciates. Might it not be better to be under no necessity of framing a scheme at all? Why incur the responsibility? Men will find their own religious teachers, and pay them too, if you will let them alone, and make no pretence of doing so for them. It would require superhuman wisdom for the Government to distribute food amongst all the inhabitants of the metropolis without doing injustice to anybody. As they do not attempt it, the matter adjusts itself without difficulty. Why should the Government undertake the still more difficult task of distributing suitable religious food to all the various minds of the country?

Lastly, for we cannot pretend within our limited space to go into details, does Lord Amberley imagine that the English people will ever consent to have a National Church on his plan? Would not all parties, with the single exception of the Broad Church party, infinitely prefer to be without such an institution at all?

Towards that consummation we are slowly approaching, and in Ireland, approaching, we hope, pretty near. Towards a state-paid Church without a creed, without a definite object, without discipline, without any bond of connection but endowments, there is not the smallest tendency, unless, indeed, by occasional accidents. In theory the idea is perfectly gratuitous—in practice it will be found impossible.

THE POPE'S MESSAGE TO FRANCE.

It is probable that at this moment the temporal sovereignty of the Pope no longer rests upon foreign protection. Yesterday the withdrawal of the French army of occupation was to have been completed, and to-day the Prince Pontiff, should be, and doubtless is, alone with his subjects. It may be that the Holy Father himself has yet to be enlightened on the political consequences to which this state of things will give rise. He has evidently been taught to expect an outburst of revolutionary fervour such as the Catholic Powers of Europe, and France especially, will be bound to suppress. How far the diplomatic mission of Tonello will avail to soothe his perturbed spirit, it must be left for time to reveal. Possibly, the Pope will find himself quite as secure and independent in the hands of Italy as of France—and although as a temporal Prince his reign will soon be at an end, as the spiritual chief of Roman Catholic Christendom his authority will remain unshaken. In parting, however, with the French soldiery, he displayed in a characteristic way both his strength and his weakness. A telegram of yesterday, dated Dec. 10th, contains his speech to the officers of the 88th regiment of French troops at Rome. It may be regarded as a farewell speech to the Army of Occupation. We insert it entire.

Your flag left France to restore the Holy See. On its departure it was accompanied by the unanimous good wishes of the nation. The flag returns now to France, but I believe that many consciences will not be satisfied. I wish it to be received in the same manner as when it left France, but I doubt whether this will be the case. There must be no illusions. The revolution will come to the gates of Rome. It has been said that Italy is complete; no, she is not complete; and if she exists as she is, it is because there remains this scrap of territory where I am still at the present time. When this is no longer remains, the flag of the revolution will float over the Italian capital. To reassure me, attempts are made to persuade me that Rome, by the nature of its position, cannot be the capital of Italy. I am tranquil, because I have confidence in the Divine protection. Go to France with my benediction. Let those who are able to approach the Emperor tell him that I pray for him and his, and for his tranquillity. But he also must do something. France is the eldest daughter of the Church; but it does not suffice to wear the title,—the right to wear it must be proved by deeds.

There is dignity in this speech—but there is also mischief, and the dignity adds force to the mischief. It seems intended to define the present relative position of the Pope and the Emperor. On behalf of the former it expresses the meekness of suffering for conscience' sake—in regard to the latter it suggests large professions unsustained by conduct. This, no doubt, faithfully represents the Pope's state of mind. He believes that the Church is despoiled because some 700,000 people will set aside the government of ecclesiastics for that of civilians. He portrays it as "revolution" coming "to the gates of Rome." It is clear from the whole tenor of his speech that he has no confidence in the acceptance of his own administration. It will be set aside, and "the flag of the revolution will float over the Italian capital," in other words, Rome will annex itself to the Kingdom of Italy. He takes that for granted—he bids his friends to cherish no illusions. Can any form of confession more decisively condemn the character of the Papal Government? It must be forced upon its few subjects, or they will instantly get rid of it. It cannot be accommodated to them—they cannot accommodate themselves to it. The throne, no longer propped by foreign bayonets, will fall by its own weight. Of no other throne in Europe can this be said, unless it be that of the Turk, and it is only partially true of that. How comes it that such a temper has taken possession of the Pope's subjects? Possibly he does not see the facts, as a man in the very centre of a cyclone does not feel the wind. The world knows them but too well. It knows that underneath sanctimonious pretences the most flagitious acts are customarily performed by the ruling authorities—that property is not efficiently protected by law while plunder is—that peaceable subjects cannot gain police protection while brigands can—that dishonesty directs public finance—that offences of opinion are more severely punished than crimes of the most hideous character—and that the chief end of law is to give unrestrained scope to ecclesiastical

license. Personally, the Pope may be blind to all this—but outside the Vatican it is no secret. Europe is not surprised that the Romans desire to substitute a more civilised *régime* for that under which they have so long groaned, nor that, left to themselves, they will transfer their allegiance to Victor Emmanuel. In priestly language, this may be described as a wrong done to the Church—in the world's idea it will be a right done to humanity. The expression of devout resignation is usually touching—but devout resignation over the downfall of such a thing as this is apt enough to beget contempt.

But the speech has mischief in it. It is calculated and seems intended to breed disquiet in France. It aims to put the Emperor into an awkward dilemma. "France is the eldest daughter of the Church; but it does not suffice to wear the title—the right to wear it must be proved by deeds." This is a shaft let loose at Napoleon—let loose, too, by one whose voice is still uplifted to pray for him and his, and for his tranquillity. Truly, ecclesiastical piety and simplicity are a mystery to us, we cannot fathom it. The Pope wishes to make it impossible for the Emperor to stand aloof from the quarrel between himself and his subjects, although for these eighteen years past, Napoleon has stood by the Holy Father, and tried his best to remodel his government on rational principles. And now that he has found it impracticable to remain any longer, and cover the misdeeds which have made society cry "shame," the Pope sends after him this barbed javelin, to pin him, if possible to a disgraceful service. France, we trust, will see through the manoeuvre, and will not desire the return of her soldiers to Rome. Doubtless, there are "many consciences that will not be satisfied"—episcopal and Ultramontane consciences especially. But the French public has probably had enough of the Roman mission, to appease its sense of obligation—and the farewell speech of the Pope will not succeed in procuring a renewal of it.

MARTIAL LAW.

MR. FREDERIC HARRISON has done good service to the cause of Constitutional freedom by his able and exhaustive letters in the *Daily News* on the theory and practice of martial law in England and her colonies. Even if his interpretation of our statute law, and the enactments and decisions on which repose the liberty of the subject, should turn out to be strained or erroneous, he has elevated the questions involved in the prosecution of Mr. Eyre out of their personal and party surroundings, and shewn the mighty issues, as affecting the public right of all her Majesty's subjects, that are involved in this trial. Mr. Harrison's revelations, if familiar enough to jurists, will somewhat startle the tribe of authors, nobles, officers, and clergymen, who seem to think it a small matter to barter away the precious inheritance of their country in order to shield from the law's penalty the ex-Governor of a British colony.

Mr. Harrison starts with the constitutional principle that martial law is unknown to our system, and that the Crown has no power, and can delegate no power, to suspend the civil law in Great Britain or in the colonies. To prove the first of these allegations the very words of Magna Charta are quoted, as well as the language of the Petition of Rights, which is the foundation of our present constitution. The decisions of our judges from Sir Edward Coke downwards, are quoted to show that on no occasion for two centuries past has martial law ever been pretended to be exercised in England; and that in no Act in the statute-book of England is it recognised or mentioned, except in the totally different sense of military law—the special law applicable to soldiers as administered by their officers. Among modern lawyers, the judgments of Lord Loughborough, Lord Mansfield, and Chief Justice Tindal establish a strong *prima facie* case that martial law (or the use of law other than civil law, the trial of civilians by other than civil judges) is repugnant and alien to our system. Let us take only one opinion, but that a high one. After the suppression of the Gordon riots in 1780, Lord Mansfield in Parliament said:—"Supposing a soldier, or any other military person who acted in the course of the late riots, had exceeded the powers with which he was invested, I have not a single doubt that he may be punished, not by a court-martial, but upon an indictment to be found by the grand inquest of the City of London, or the County of Middlesex, and disposed of before the erminent Judges, sitting in Justice hall at the Old Bailey." The interpretation of the rights of the British subject by these great authorities—the very pillars of the judicial bench—will probably be accepted as conclusive. It is true that Mr. Disraeli only this

year informed the House of Commons that "in the state of martial law the Mutiny Act, like other Acts, would be suspended." But we prefer to the loose and off-hand statement of the present Chancellor of the Exchequer the solemn declaration of Lord Loughborough that martial law has no place whatever within the realm of Great Britain, except as military violence.

No one will dispute that, as a rule, the colonial subjects of the Crown, so long as the dependencies to which they belong are connected with this country, can claim the same civil rights as the Queen's subjects at home. But it is said that Jamaica is an exception—a clause in the Militia Act of that colony empowering the governor, with the advice of a specified "council of war," to declare martial law in particular districts. Mr. Harrison clearly shows that the martial law thus sanctioned had reference to the conquering an enemy in the field; and the actual proclamation of Governor Eyre last year, which speaks of the "military forces exercising the rights of belligerents" against rebels, confirms this view. But, as the writer says, "Can you try belligerents for treason? Are belligerents capable of indictment upon constructive charges of conspiracy? And now, under the effect of a statute and a proclamation dealing with a state of war, and giving forces in the field the rights of war, and no word more, we are told that the whole machinery of civil government was suspended; that civil and criminal justice was superseded; all civil functions, including the trial of civil crimes and the functions of civil magistrates, passed into the hands of soldiers; and a civilian who had done no overt act was rightly dragged out from the shield of civil law, summarily charged on the most solemn and formidable of all civil crimes, and justly, lawfully, and without appeal, put to death, long after the very runaways had disappeared, and no act of war or violence was visible."

It is evident that those who have so strenuously endeavoured to prevent Mr. Eyre being brought to trial are either ignorant of the great safeguards of the rights of the people which are provided by public law, or are content that they should be violated for a particular purpose. To them, it appears to be of no moment that Lord Thurlow, as well as all our great judicial authorities, has declared that even the Sovereign cannot supersede the law, and that the military employed in putting down rebellion are "every one of them amenable to the law, because no word of command from their particular officer, no direction from the War-office, or order of council, could warrant or sanction their acting illegally." and because, even in cases of high treason, "all persons of all descriptions are equally amenable to the laws of the land, and answerable to them for their conduct on every occasion." It is in the power of Parliament to abrogate or relax these fundamental provisions of our Constitution; but the attempt to change them by the force of custom, and to establish a dangerous precedent subversive of popular rights, in order that a guilty colonial governor may be shielded, is one of the most ominous signs of the times. We would fain hope that those who take this course err rather in ignorance of the constitution of England, than of set purpose to establish new and arbitrary principles of government.

The just, eloquent, and weighty language of Mr. Harrison in his last letter will go home to the hearts of all who really care for the liberties of their country, and convince them of the momentous questions involved in this attempt to bring Mr. Eyre to justice, and of the vital importance of eliciting from our judges a renewed declaration of the legal rights of her Majesty's subjects. He says:—"The vaunted doctrines of the English constitution and liberty are either real or sham. They have been flagrantly violated, insulted, and impugned. The most formal challenge is now given to vindicate them. On which side will the Liberal aristocracy and the sober middle-classes of England be found? In what has the power and the moral weight of the great Whig houses resided, if not in their genuine devotion to liberty? Their honour and their existence are bound up in maintaining that virtue unsullied. They cannot live for ever on traditions of Somers and of Russell, whilst betraying the principles for which those men contended. What is the strength of the middle-class power, except its ancient attachment to law? Can they think they can be law-abiding here, and lawless there? Blackstone and Hallam are waste paper, if outrages like these are sanctioned. Are the titles of peers written on more enduring pages? Do they expect for ever at home an orderly and law-loving people, whilst defying all order and right and law abroad? They who first introduce into the just spirit of political life the method of governing by *coups d'état* will be also the first to repent and the first to suffer by it."

LEISURE.

LEISURE, in its ordinary sense, means that portion of our time in which we get a release from duty, and freedom to do much as we please. It is the season during which choice is allowed to supersede obligation, and conduct is determined rather by what the wishes prefer than by what the authority of circumstances enjoin. Our settled engagements demand as a debt what leisure permits us to spend as fancy prompts us. Busy men look forward to leisure as their pay-day, when, wages in hand, they will be free for awhile from external domination to give a treat to their self-will. In prospect, it sparkles like a jewel in sunshine—when reached, it is often as worthless as a splinter of glass. Leisure, in fact, is what we make it—a privilege or a bore. To know how to employ it advantageously, or even pleasantly, is a rare acquisition. Oftener than not, it is a prize the attractiveness of which is spoiled by the very act of grasping it.

"Persons of leisure," as they who have no stated occupation are called, are usually very unhappy people. Just because they can do anything, they are the most likely men in the world to do nothing, and, of course, to have a surfeit even of that. "Needs-must" has the reputation of being a hard master—but, on the whole, he pays better than "just-as-you-please." When his work is done, there always follows an experience of content, which is not often the case in the service of the other. Self-will, besides being the most capricious, is the most niggardly of tyrants. He seldom pays his servants. They may pick up such pleasure in their work or their idleness as they can, but that is all they have. Wages, in the proper sense—a lump sum of satisfaction at the completion of their tasks, is denied them. They eat their meal *in cunctis*—consume their reward, such as it is, *in transitu*—and neither enjoy the exercise of toil, nor relish the sweetness of rest. Leisure is a dreary monotony to those who have much of it—charming enough to the imagination, like distant mountains—but, like them also, barren in reality. For what is the use of being free to go anywhere when you have nowhere that you care to go to.

I am monarch of all I survey,
My right there is none to dispute,

is a lament, not a boast, and it holds good, not only of solitude, but of unbounded leisure.

Still, if persons of leisure could but keep themselves to themselves, one's censure of them might take the shape of pity. Unfortunately, they do not. They often kill their own time, by encroaching upon other people's. Of course, they mean no harm—on the contrary, charity may credit them with the intention of doing good. Having no notion of the value of time in their own case, and a high idea of diversion for the slow-moving hour, they cannot correctly appraise the former, and never underrate the other, in the case of others. Nobody tries the patience of a busy man so severely as a friend who has nothing to do—no one is so apt to make him inwardly grind his teeth with vexation. That well-known tap at the door—that familiar but detestable apology, "I thought I would just look in upon you, in passing, &c., &c."—that frightful deliberation with which hat and umbrella are put in convenient places—that unbuttoning of the coat, and settling into a seat—that unceremonious lugging forward by the ears some topic of conversation which just then you feel disposed to kick into everlasting oblivion—those deceptive intimations that the intrusion is about to come to an end, which are merely the machinery employed to shift from one topic to another—that sitting on and on as if one were afraid to be left alone with his own thoughts and pursuits—and that chasm which every added minute and every fresh subject of prosy chat is widening between what one was intent upon when the interruption occurred and what has to be resumed when the interruption has ceased—oh! it is enough to provoke, we had almost said to justify, any amount of malediction. Notes that require an answer—which the penny post has indefinitely multiplied—are bad enough, but at least you can put them aside to a more convenient season, and, albeit they filch from you much precious time, and sometimes to very little purpose, you can select the period which you will part with. But visitors whose time hangs heavy on their hands, and who get rid of a part of their burden at your expense, not only appropriate what is yours, but exercise their own choice as to what they appropriate, and almost tempt you to arraign the wisdom of that arrangement which gives to any man more leisure than he knows how to dispose of. Some good comes out of it, no doubt—but to present experience it is an insoluble mystery.

Such folk, however, it is a comfort to know, are few

and far between. Perhaps, in this age of "unrestricted competition," too little leisure is more common than too much. It is a hard lot never to have a minute to spare from the incessant exactions of business, but then it is a lot which, in the greater number of instances, men have picked out for themselves, and precisely for the reason that they do not know what to do with their leisure. In a word, when they have themselves for their masters, they have (to put it mildly) very incompetent direction. There are few things which so indispensably require previous training of a somewhat high order as the turning leisure time to useful account for recreation. Hence it is that so many people who have looked forward to retirement from business as the crowning reward of their life-long toil, are so utterly at a loss to make agreeable use of it when they have won it. For a long series of years, it may be, they have kept open but one door for the entrance of thoughts into their minds, and when they come to disuse that, they make the unpleasant discovery that all the others have so rusted on their hinges as to be practically closed for ever. They are "off with their old love" before they are "on with their new." They find they have no object of interest to brighten their dull existence, and very frequently they become introspective, fanciful, and wretched; and, having lost all elasticity of constitution, they are carried off by the first ailment that attacks them.

It is nevertheless true that the men whose time is most fully occupied are also the men who make most leisure for attending to affairs outside their own routine. Half the work which is done for the public—whether it be political, social, or religious—is done by men who can only make leisure for it by carefully economising scraps of time. You would think, as, indeed, they are apt to do, that their engagements are too numerous and urgent to leave them a spare half-hour for any addition to their duties—but habit gives them a marvellous facility of compressing much into a small compass. One of the most voluminous and popular writers of modern times contrived to despatch his daily task of authorship before breakfast, so as to have the best part of the day free to amuse himself, or to share with his friends. Of course, this can only be done in certain cases, where a man's occupation is pursued independently of others—but observation teaches that the hardest workers are most skilled in the art of making and employing intervals of leisure. The secret probably consists in not allowing any single pursuit to monopolise the whole interest of the soul, and in cultivating with diligence all the outlying spaces of human life. It is easily done when a man begins his career on this principle, for he can then distribute his sympathies among several objects. It is almost impossible to be done when those sympathies have become absorbed by one object only. Ours is a many-sided nature, and demands various processes of culture, intellectually and morally, as well as physically, in order to its productiveness.

"Take care of your business, and your leisure will take care of itself," seems to be the maxim upon the basis of which most men frame their plan of life. There never was a greater mistake. Leisure will not take care of itself—it wants as much forethought, supervision, regulation, and practical sagacity, in the laying of it out to advantage, as business itself. It is merely the raw material of recreative enjoyment, which, as such, is as useless as a raw potato. He who knows not how to grow and dress his own leisure, is ignorant of one of the most invaluable arts of life, and lets one of its most precious blessings run to waste. Leisure, it is true, is made for man, not man for leisure—but it is no less true that every man must put worth into his own leisure, or it will be useless to himself, and a nuisance to others.

AN UNEXPECTED RETURN.—The *Cornish Telegraph* states that an elderly woman of seventy-two was alone in her cottage, in Penzance, a few days ago, when the door opened and in walked a husband she had not seen for twenty-eight years. She shrieked, rushed to a neighbour's house, and resolutely declined to see or speak to the man who, if he had not deserted her, might soon have held a golden wedding, for nearly fifty years ago they were made man and wife in Mawgan Church. We mentioned no names at the time, but last week Mrs. Jane Green, the wife so surprised, applied to the Penzance magistrates for an order to protect her savings from James Green, the truant and returnable husband. She declared that on the 24th of March, 1818, they were wedded at Mawgan Church, and that, in May, 1838, he being then butler in the service of the late Mrs. Peel, of Alverton Cot, deserted her, "without reasonable cause." Since that event she has brought up a family most respectably, and the magistrates, without hesitation, granted her protection.

Foreign and Colonial.

GERMANY.

The King of Saxony is expected at Berlin on the 17th on a visit to the King of Prussia.

Count Bismark has resumed his former custom of personally making a daily report to the King. General Von Roon, Minister of War, will represent the Government in the debates upon the military budget in the Chamber of Deputies.

Troubles have arisen in connection with the annexation of Hanover to Prussia. There is no truth in the report that the ex-King of Hanover had absolved the officers of the late Hanoverian army from their oath of allegiance in consequence of representations made by England. The pensions which may be claimed by the officers of the late Hanoverian army, are to cease from Jan. 1. A Royal order has been issued empowering the Governor-General of Hanover to at once suspend all functionaries who may fail to carry out the intentions of the Government; to remove to the fortress of Minden, under arrest, all officers or soldiers of the late Hanoverian army taking part in agitations against the Prussian authorities; and to try before a military tribunal all persons who may insult military men wearing the Prussian uniform. Count Kielmansegge, commander of the Cambridge Regiment of Dragoons, has already been sent to the fortress of Minden for having urged some subordinate officers not to enter the Prussian service. Herr Reiche, of the Civil Service, has also been suspended from his functions.

It is now stated that the King of Hanover has at last resolved to release the officers of his army from their oath of allegiance, provided the Prussian Government will continue to allow them their full pay.

The Dresden Chambers have unanimously adopted the new Army Bill, which proposes the introduction of general liability to military service, and adopts the other essential points of the Prussian system.

In the Prussian Chamber of Deputies, Herr Hoverbeck's motion, proposing that the dotation list should comprise only the names of Generals von Moltke, Herwarth, Von Bittenfeld, Von Steinmetz, and Von Falkenstein, was rejected. The proposition of the committee on the bill was subsequently adopted by 219 against 80 votes.

The Grand Duchy of Hesse-Darmstadt has now informed the Prussian Government of its readiness to send representatives to the Ministerial conference to be held on the 15th inst at Berlin, and also that it will give orders for carrying out the elections for members to the North German Parliament without delay.

The *Provincial Correspondence* says that the scheme of a constitution for Northern Germany which has been drawn up by the Prussian Government is, above all, calculated to satisfy the general desire of North Germany for a united and powerful State and a common national development.

AUSTRIA.

In Thursday's sitting of the Lower House of the Hungarian Diet, after a speech from M. Deak expressing hopes that the constitution would be restored, the House divided upon the Address proposals of M. Tisza, which were rejected by 227 against 107 votes. The proposals of the Deak party were then adopted by a large majority.

It is expected that a Hungarian Ministry will shortly be formed.

A deputation from the Lower Austrian Diet presented on Friday to the Emperor the Address requesting the convocation of the Reichsrath. His Majesty replied that he would take their request into consideration.

The semi-official *Vienna Journal* publishes an article upon what it designates as certain "wilfully disseminated rumours" respecting alleged tension in the political relations between Austria and Russia. The article concludes as follows:—

We learn upon most reliable authority that the relations between Russia and Austria are most satisfactory, and that nothing whatever has taken place calculated to disturb them in any way. No concentration of troops has been made by Austria in Galicia, nor is such a measure contemplated. Russia, on the other hand, has not effected any military movement out of the ordinary course, or of a nature to give rise to any apprehension.

ITALY.

The Papal States are being rapidly evacuated by the French. On Thursday the Pope gave a farewell audience to the officers of the French troops in Rome. They were presented by General de Montebello. On Saturday the 71st Regiment embarked at Civita Vecchia for France, and fresh embarkations would follow almost immediately. The convention relating to the Pontifical debt was signed on Friday. The *Patrie* says:—"It is stated that four companies of French troops will remain at Rome until the end of December to regulate matters referring to the military administration. There is some question of increasing the strength of the Roman Legion by one battalion."

On the 7th the Pope proceeded to the Church of the Apostles to officiate at the close of the Novena in honour of the Immaculate Conception. On his way to the Church his Holiness was enthusiastically cheered by large crowds of people.

Signor Vegezzi has declined to undertake the projected mission to Rome on account of ill health. The Italian Government have entrusted the mission to Signor Tonello, Counsellor of State, who is said to

have received from his Government instructions of a highly conciliatory character. It is stated that with regard to the bishops the Italian Government would not insist upon the oath of allegiance and the exequatur should those formalities form an obstacle to an arrangement with the Holy See.

The proposal of 1862 for an arrangement by which the Catholic Governments would contribute towards the Pope's civil list is to be now carried out.

The *Mémorial Diplomatique* has the following:—

According to information which we have reason to believe exact, the Holy See has taken the initiative of offering important reforms in economic and financial matters, in fact, to arrange a sort of Zollverein between Italy and the Pontifical States. The question relates to suppressing all the customs' barriers between the two countries, and adopting a common monetary system. Foreign as such reforms may be to politics, it must not be forgotten that the Holy See had peremptorily refused them to French diplomacy a few years ago.

TURKEY.

A telegram from Corfu states that "five hundred and forty Cretans, of whom three hundred and forty were women and children, closely besieged in the Convent of Arkadhi, south of Rethymnos, fired the powder magazine, preferring to die rather than surrender. By the explosion 2,000 Turks were also killed. This heroic action has produced an immensely good effect." Turkish accounts state their loss on this occasion to have been only fifty-eight killed and 150 wounded.

The *Times* thus sums up the intelligence from Crete received from its correspondent at Athens, from which it would appear that the insurrection is far from being terminated:—

Mustapha Pasha is master of the seaports, and also of many of the inland towns and villages; but this does not prevent Greek steamers from landing volunteers, 500 and 600 at a time, with arms and ammunition to the full extent of the insurgents' wants, while the whole of the open country is still left to their discretion. The Cretans are driven here and there to submission; but, like the brigands of Naples and Sicily, they know when to lay down their arms, and when to take them up again. Those of the natives who have homes and families, we are told, "come and go as their needs require"; but far away on the hills there are desperate men, free from encumbrance, who not only dispute their wilds inch by inch, but join in extensive combinations, rally the apparently submissive peasantry, and muster 3,000 in the evening where the enemy had counted no more than 300 of them in the morning. Such for several months has been the "drawn game" in Crete. In the meanwhile, south of Candia, "the war between the Christian and Mussulman Cretans is carried on with great animosity; both parties are burning and laying waste the property of their rivals." We have no doubt of it: and we feel certain, were matters to continue on the present footing, the end would not be till Crete were as "desolate a country" as the Venetians found it after the Saracen invasions. The tragedy at Arkadi, however awful, was by no means a decisive blow to the insurgents. Whether the Turks lost 200 or 500 of their number by blowing up the monastery, there seems no doubt Mustapha Pasha was unable to follow up his advantage, but had to fall back on Retimo. The loss of the Greeks was mostly in women and children, who had sought shelter in the sanctuary. That their leader, Koroneos, made good his escape from the smouldering ruins is a fact about which the Turks themselves leave us no doubt, as they set 500*l.* reward on his head, and an equal sum on that of his fellow-chieftain Koracos.

It is no longer a contest between Crete and her ruler, but an actual war between the Sultan and the King of Greece; a war which would have been long since openly declared, but for dread of the consequences of too decisive an act on the part of either Power. That the Greek in this matter is the aggressor no man would venture to dispute, nor is it unreasonable to believe that the Cretan movement from the beginning was owing to Hellenic initiative. Koroneos and scores of his comrades are not only King George's subjects, but also officers in the Royal army; and the insurgents are supplied with men and arms by vessels sailing under the Greek flag.

Intelligence from Constantinople, dated the 1st inst., states that official advices had been received from Candia announcing further submission of insurgents. The Turkish Commissioner had prolonged the term allowed for submitting to the authorities by six days. Mustapha Pasha has been recalled.

Intelligence from Athens of the 1st states that three Greek army corps had left for the frontier provinces. Garibaldi continued to arrive in Athens.

The *Moniteur* has the following:—

The native insurrection in Crete has terminated, but adventurers from all nations, partly recruited in Greece and partly from among members of Garibaldian bands, have imported fresh elements of agitation into the island. These adventurers have established themselves in positions in the mountainous districts, and carry on a guerilla warfare against the Turkish troops. It is to be hoped that the foreign bands will relinquish a struggle the issue of which cannot be doubtful, and that the Ottoman authorities will continue the system of moderation which they have hitherto pursued.

AMERICA.

Ordinary advices from New York are to Nov. 28.

The Governor of South Carolina in his Message to the Legislature of that State strongly opposes the Constitutional Amendment.

General Butler has harangued an audience in Brooklyn urging the impeachment of President Johnson, but the Radical party does not now generally support the proposition.

Members of Congress were beginning to arrive at Washington, and already several preliminary caucus meetings had been held.

FOREIGN MISCELLANY.

The total French force in Mexico is 27,000 men and 4,000 horses.

It is reported in Paris that six bullfights will take place during the Exhibition next year.

The Malta and Alexandria line of telegraph has been restored.

A treaty of commerce, which is to take immediate effect, has been concluded between the French and Austrian Governments.

On the 30th November an engine from Cawnpore went through to Lucknow on the Indian Branch Railway.

The Crown Prince of Denmark has been on a visit to Berlin, and has been received with much distinction.

A petition has been presented to the Hungarian Diet, signed by Catholic and Protestant clergymen, praying for the abolition of celibacy.

The Parisians have taken so kindly to horse-flesh as food, that it is stated no less than 43,000*lb.* of this substance is sold weekly by the Paris butchers.

No doubt seems now to exist that Prince Amadeus of Savoy, Duke of Aosta, is to marry the Princess della Cisterna, and the Italian papers openly speak of it as a thing arranged.

The Queen of Spain, accompanied by the King Consort, the Prince of Asturias, and the Princess Isabella, left Madrid on the 9th ult. for Lisbon on a visit to the King and Queen of Portugal.

In a pastoral, just published, the Bishop of Arcas says that "Satan howled in hell" when the doctrine of the Immaculate Conception was proclaimed, and that it is he who inspires the attacks on the Holy See, in order to be avenged on that act.

The special correspondent of the *Times* in America, who has been making a tour in the Western States, says that the proportion of men he has conversed with in the West, or from the West, on the subject of free trade, are as three to one in favour of protection.

The Minister of Education in France, M. Duruy, has ordered people's libraries to be established in all the mairies of Paris. Large rooms have been hired for this purpose, and they will be warmed and lighted in the evening for the use of the working classes.

CAPTAIN SEMMES IN A NEW CHARACTER.—A despatch from New Orleans, dated Nov. 23, published by the *New York Times*, says:—"Raphael Semmes, late admiral of the rebel navy, has accepted the chair of Professor of Moral Philosophy and English Literature in the Louisiana State Seminary of Learning at Alexandria."

It is stated that the Empress Eugenie intends to hold two retrospective exhibitions of her own during the next year; one in Trianon, the other at Malmaison. At Trianon all the furniture and things that have any reference to Marie Antoinette are to be brought together; at Malmaison those referring to Josephine and Hortense.

A young French pianist, Leon Roquer, has, it appears, been voyaging round the world, and whilst in Otaheite was so fortunate as to attract the notice of the eldest daughter of Queen Pomare, in such wise that the maiden fell in love with him. They are now betrothed, and M. Roquer will shortly be heir presumptive to the throne of Otaheite. — *Court Journal*.

AN ODD FASHION IN PARIS.—Visits to the sewers of Paris are now the fashion. Not a foreign Prince comes here without being taken down to them, and parties are got up by Parisians purposely to visit them. On Wednesday, the Princess Clotilde and the Princess Mathilde honoured them with their presence. The two Highnesses found them, as all people do, very spacious and of vast extent; but smelling strong and infested with rats. — *Paris Correspondent*.

RUSSIA AND THE PAPACY.—An Imperial ukase, issued at St. Petersburg, states that the relations of Russia with Rome having been broken off, and the convention of 1847 with the Holy See and all other arrangements in reference to the Roman Catholic Church having consequently lost their value, the affairs relating to the Catholics in Russia are again to be placed under the direction of the authorities who, in accordance with the existing laws, are entrusted with the control of public worship in Russia and Poland.

THE TELEGRAPH TO AUSTRALIA.—We are now within twenty days' communication with London, and it is apparent in the face of things that before many years elapse we shall reckon the time, not by days but by hours. Cape York will soon be connected with the system of telegraph which now joins Brisbane to Sydney, Melbourne, and Adelaide; and it would be as easy to deny the communication which does exist as to doubt that ere long a telegraphic cable will unite the northern coasts of Australia with the wires which already stretch out between Batavia and Singapore, and which will speedily place the latter port in direct communication with England. — *Melbourne Argus*.

RAPID INCREASE IN THE POPULATION OF THE UNITED STATES.—Returns lately sent in to the Census-office at Washington give us an interesting glimpse into the growing prosperity of the country. It would seem from these returns that, notwithstanding the terrible ravages of the late war, the population of the United States has been and is increasing at the rate of a million a year. The western and north-western States are mainly absorbing this added population; but after the South has accepted the constitutional amendment and re-entered Congress, a strong tide of emigration will set in southward. Colonies of Scandinavians are already leading the way. — *New York Paper*.

THE EGYPTIAN HOUSE OF DELEGATES assembled in Cairo has moved an address to the Viceroy in reply to his speech in opening his first Parliament. The address, after praising the administration of the present Viceroy, expresses the satisfaction of the

delegates that the Sultan, "under the guidance of Divine inspiration," should have granted to the present dynasty the right of direct hereditary succession, as they consider that that measure supplies the best guarantee for the future tranquillity and welfare of the country. They thank him for having established a national assembly, and hope that their deliberations may promote the public welfare.

THE IRON CROWN OF LOMBARDY.—The iron crown, handed over by Austria to Victor Emmanuel, was solemnly replaced on the 6th inst. in the cathedral of Monza. The diadem of the ancient Lombard kings, brought from Florence to the Palace of Monza, was carried to the entrance of the sacred edifice in a gala carriage, escorted by a guard of honour, and followed by a second containing the Grand Master of the Ceremonies and General Solaroli, delegated by King Victor Emmanuel to represent him at the ceremony. On the open space in front of the church was erected a richly decorated stand for the civil and military authorities. There, after a *proès-verbal* recording the restitution had been drawn up in form, General Solaroli handed over the precious object to the arch-priest, and it is henceforth to be designated as the Crown of Italy.

THE EMPEROR MAXIMILIAN.—It is stated that Count Bombelles has left for Paris, on his way to Gibraltar, in order to receive the Emperor Maximilian, who, it is alleged, will arrive there on the 20th inst. by the steamer *Dandolo*. The Emperor Maximilian is believed not to have abdicated. The Marquis de Moustier, French Minister for Foreign Affairs, has assured Mr. Bigelow that the French troops will leave Mexico in March. The *Patrie* of last evening has a significant statement in reference to the Emperor Maximilian. It is, that when his Majesty received information of the illness of the Empress, he proposed to come at once to Miramar. This intention was changed in consequence of representations made to him, and he then determined to go to Mexico and abdicate. However, on the 13th November, he had not arrived there, and it was not known whether he had made any further change in his intentions.

THE FAMINE IN INDIA.—In Calcutta the usual fate has attended all efforts to bring about the harmonious co-operation of the authorities with the public committee. The latter has very wisely come to the conclusion, after useless correspondence with Sir C. Beadon and Mr. A. Eden, to follow its own way of relief, unfettered by the conditions imposed by men who have so lamentably failed in their duty, and seemed to be roused only when it is too late by the severe censures of public opinion in England as well as in India. The Calcutta committee have been forced to cease sending paupers to their homes, as they convert the clothes and vessels they receive into money, sell the rice, and return to Calcutta. The latest accounts from Midnapore are more cheering. In Cuttack, the least afflicted of the three districts of Orissa, there are forty-three centres of relief, 30,000 people are fed daily, 300 children are in three orphanages, and 2,000 paupers die a week. "One-third" of the population have died, and emigration, in addition to this, "has reduced them by more than one-half." In one place the distress will continue three or four months longer, in another six weeks. — *Letter in the Times*.

THE LUXURY OF SNAILS.—The French are no longer frog-eaters. Frogs have gone out, and snails are come in. They meet you at every turn, these *escargots* which arrive in boxes from the south, ready stuffed with herbs and truffles. One hundred thousand of them are said to be consumed every day in Paris, while scarcely one froggy hops over the French tongue. To look at a snail is a dinner to some persons—your humble correspondent among them. I remember once meeting an innocent white-sauced dish at a *table-d'hôte*, of which when everybody had eaten, they were told that they had partaken of that sprightly little creature who "would a wooing go"; and I confess it was neither bad nor good—a mild fricassée in fact. But the snail!—*c'est trop fort pour moi!*—undressed and deprived of their houses, those molluscs are nasty; dressed, surely they must be terrible. Yet your Parisians eat them by scores. Our grandfathers, God bless them, believed that the French lived entirely on frogs and nasty wishy-washy red wine. Our grandfathers may have been very wise in their generation; they would be very stupid in ours—they did not know, and they would not ask. Frogs were then, as snails are now, very dear, and a great luxury. — *Paris Correspondent*.

MORMONISM.—At a semi-annual conference of Mormons recently held at Salt Lake, Brigham Young gave an address, which is fully reported in his organ, the *Deseret News*. The following is an extract from it:—"The last time I was in the city of Lowell there were 14,000 more females than males in that one city. This is many years ago. They live and die in a single state, and are forgotten. Have they filled the measure of their creation, and accomplished the designs of Heaven in bringing them upon the earth? No, they have not. Two thousand good, God-fearing men should go there and take to themselves seven wives apiece. It is written in the Bible, 'and in that day seven women shall lay hold of one man, saying, We will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach.' The Government of the United States do not intend that that prophecy shall be fulfilled, and the Lord Almighty means that it shall. Do you not think that the Lord will conquer? I think He will, and we are helping Him. It is the decree of the Almighty that in the last days seven women shall take hold of one man, &c., to be counselled and advised by him, being willing to spin their own wool, make their own clothing, and do everything they can to earn their own living, if they

can only bear his name to take away their reproach. What is this order for? It is for the resurrection; it is not for this world. I would not go across this bowery for polygamy, if it only pertained to this world. It is for the resurrection, and the Spirit of the Lord has come upon the people, and upon the ladies especially, to prepare the way for the fulfilment of His word. The female sex have been deceived so long, and been trodden under foot by men so long, that a spirit has come upon them, and they want a place, and a name and a head; for the man is the head of the woman, to lead her into the celestial kingdom of our Father and God."

COMPULSORY EDUCATION MOVEMENT.

A meeting of the citizens of Manchester, convened by the Mayor in accordance with an influential requisition, was held on Monday in the Town Hall, to consider the propriety of petitioning Parliament in favour of the adoption of a measure to provide for the primary instruction of the children of the poorer classes, by means of local rates, under local administration, with legal power, in cases of parental neglect, to enforce attendance at school. The meeting was one of the results of the inquiries and operations of the Local Education Aid Society and the discussions at the recent Social Science Congress, which have tended to produce an impression that the indifference or inability of parents can only be met by legislation, which shall empower local authorities to compel the attendance of children at the free schools. The meeting was very fully attended, and the gentleman on the platform included amongst them representatives of both the educational parties which agitated the question in Manchester fifteen or sixteen years ago, and who were known respectively as the supporters of the secular plan and the promoters of the Manchester and Salford scheme for supporting primary instruction combined with religious teaching, both parties assenting to the agency of local rates.

The Town Clerk having read the requisition in pursuance of which the meeting was convened, the Mayor remarked that the requisition had been signed by about 120 of the most influential gentlemen in Manchester, of all political opinions, and belonging to almost every religious denomination, — chiefly large ratepayers themselves, and they asked to be allowed to go to Parliament for power to establish in that city and throughout the country free schools supported by local rates, to which every person would have the right to send his children; that these schools should be under a local government, composed partly of members of the Town Council, and of other citizens to be elected. The question before them that morning was—should such an application be made? The promoters of this movement also wished, if they got the power, to be able to compel every parent to send his children to school. This was a very important principle which was sought to be extended. (Hear, hear.) No doubt they would have difference of opinion on this subject; but he need scarcely ask a Manchester audience to give a fair and dispassionate hearing to every gentleman who addressed the meeting. (Applause.)

Mr. Ald. BARNETT, President of the Education Aid Society, moved the first resolution, which was as follows:—

That in the opinion of this meeting it is desirable to make complete provision for the primary instruction of the children of the poorer classes, by means of local rates, under local administration, with legal power, in cases of neglect, to enforce attendance at school.

In the course of a long address, Mr. Bennett stated that during the last three years the committee of that society had issued and made itself responsible for no less than 26,000 school orders, and in every case they had given the parent the choice of a school. He asked the men of Manchester was it desirable any longer that this responsibility should rest upon the shoulders of a few? In that great liberal community was there any man so illiberal as to say that that which was for the benefit of all should not be borne by all? Would it not be better, more economical, to pay the schoolmaster than to pay either the relieving officer, the policeman, or the gaoler? (Applause.) The proper parties to whom such an administration should be given was undoubtedly the various municipal councils. This principle of compulsion was not new even in education. Years ago the Legislature interfered in the Factory Act to compel the education of children. They proposed to deal with all other trades in the same way that factory owners had long been dealt with, and to compel all children who were at work and who received wages, to go to school for at least half the time. That was one feature of their scheme. We compelled every parent to minister to the bodily and temporal wants of his children. Was it right any longer that these people should not be bound also to attend to the moral and educational wants of their children, when they were not to be asked to contribute out of their earnings towards those wants—nay, positively, when we were offering to give them an education freely? Another class of persons, in his opinion, ought to have their wishes consulted even before the wishes of these parents—he meant the ratepayers, those who would have to find the money. (Hear, hear.) He thought it only fair that, if payment was to be made compulsory on the one hand, attendance should also be made compulsory the other. (Hear, hear.) The Education Aid Society give it as their deliberate and unanimous conviction that such was the apathy and indifference of a large proportion of the parents that nothing but compulsion in one form or other would bring their children within the pale of education. Manchester had been the first to suggest many measures which had been

for the benefit of the country, and he should be proud, as a Manchester man, if it now should be able to instruct the country on this great question of education. (Applause.)

Dr. JOHN WATTS seconded the resolution, and Mr. W. R. CALLENDER, jun., supported it.

The Rev. Dr. McKERROW also addressed the meeting in support of the resolution. He joined the present movement because, although a wrong might be done to individual conscience, he thought that was an evil infinitely less than the wrong that was done to society by resisting a measure of education like this, which was necessary for the elevation and happiness of the community at large. He did it because a good principle might live and find its way sooner or later to public acceptance, whereas to insist upon its immediate application might be to consign another generation of children to all the degradation and misery that arose from ignorance. (Cheers.)

The Rev. JOSEPH NUNN, of St. James's, Ardwick, moved as an amendment:—

That this meeting, while feeling deeply the necessity that still exists for bringing the lowest classes under the influence of education, is not prepared, at present, to adopt the bill of the Education Aid Society, but is of opinion that further investigations into the extent of educational destitution are called for.

He believed it could be proved that the bill was uncalled for, that it was disproportioned to the evil it had to remedy; and secondly, that in its first part it was mischievous, and in its second impracticable. It proceeded upon the calculation that the numbers of children not attending school were on the increase, and that according to a statement of the Manchester Statistical Society, there were four years ago in Manchester and Salford, 52,000 children not attending school. Mr. Baines had given the same estimate of the number of children who ought to be at school in order to educate the population. (Hear, hear.) In Prussia, where education was compulsory, the proportion at school was 1 in 6 of the population. We had no compulsion here—there was a much greater call for labour in Manchester than in Prussia, and he might fairly presume that if we could get 1 in 7 at school, under these circumstances we should have our educational condition most satisfactory. But the Education Aid Society demanded that 1 in 4-6 should be at school. At present the number at school was 1 in 8-7, taking the population at 480,000. Supposing we wanted to get 1 in 8 precisely at school we were 5,000 deficient, or if we wanted to get 1 in 7—half-way to Prussia—we were 18,000 children deficient. If we could get those 18,000 we should be in a high state of efficiency, and yet we were told that there were between 40,000 and 50,000 neglected children in Manchester. What were we to think of the worth of statements like this?

Mr. W. WARBURTON seconded the amendment, though it was not the one he should have desired. (We reserve for our next number a report of Mr. Warburton's speech.)

The amendment was negatived by a great majority, and a petition in accordance with the resolution adopted.

FENIANISM.

Arrests continue in various parts of Ireland. Several shopkeepers have been taken into custody in Dublin, owing, it is said, to their names being in a list found on the person of Dr. Power, recently arrested in Temple-street. Other arrests are expected. From the same cause two arrests of farmers have taken place in the county of Limerick, near Foynes. In Belfast, on Saturday, three persons—a draper's assistant, a mechanic, and an engineer and clerk in a flax spinning establishment—were arrested. The prisoners are said to have occupied important positions in the conspiracy. In Derby-street, where they were taken, arms, ammunition, and treasonable documents were found. A military guard has been placed on Richmond Bridewell Prison at the request of the governor. Arrests are also reported from Ballina, Westport, Castlebar, and Glvnn. Artillery is to be stationed at Dublin Castle.

In a pastoral from Cardinal Cullen referring to Fenianism, he complains of the exaggerated reports of the Orange press, and says those who would have recourse to force are putting money in the pockets of informers helping to uphold Orange ascendancy.

The magistracy of Waterford county have memorialised for additional military.

The Dublin Gazette contains the Lord-Lieutenant's proclamation of the county Clare, and of all parts of the counties Kildare and Mayo not before placed under the operation of the Arms Act.

Meaney, the Head Centre who was arrested in London and taken to Dublin, has been committed for trial at the next Commission in February.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Dec. 8, 1866, of which 223 were new cases.

THE CHRISTMAS HOLIDAYS.—A memorial for closing the Stock Exchange on Monday, the 24th December, has been numerously signed. Many commercial houses in the city will be shut either partly or altogether on the 24th, as well as on the 26th, the day after Christmas day.

Nearly a third of the meat now sent to London is brought in the form of dead meat, and the quantity is increasing very fast. We are now importing nearly 1,000,000 sheep and lambs from the Continent in the year, and nearly 200,000 cattle, and the largest proportion of this live stock and dead meat is brought to London by the railways.

Court, Official, and Personal News.

The Prince of Wales arrived in England on Friday, and is now at Sandringham. During his journey from St. Petersburg to Berlin the special railway carriage assigned him caught fire, so that his Royal Highness was compelled to travel from Bromberg in one of the ordinary carriages.

The accouchement of the Princess of Wales is expected to take place at Sandringham in January.

The King of the Belgians has consented to be godfather to the infant daughter of Lord and Lady Bury.

A number of French and Italian artists are continually engaged in painting and otherwise decorating the interior walls of the Prince Consort's mausoleum at Frogmore. The Queen is much interested in the progress of the works, which are almost daily inspected by her Majesty, but it is expected they will not be in a sufficient state of completion for the next twelve months to allow of the removal of the Prince's coffin from its temporary abode to its final resting-place in the granite sarcophagus. — *Court Journal*.

On Saturday the Duke of Edinburgh closed a visit which he paid on Wednesday to Lord Alfred Paget, at Melford Hall, Suffolk.

Mr. Karslake, the new Solicitor General, is at present without a seat, but it is stated that a vacancy is to be created at St. Ives. The seat, however, it is expected, will be contested by Mr. Vivian, banker, of Torquay.

It is stated that Mr. Charles Neate, M.P. for Oxford city, has removed his name from the books of the Union, of which he was an honorary member, in order to mark his disapproval of the motion brought forward this term, attacking Mr. Bright's public and private character.

The delegates of the British North American colonies, Canada, Nova Scotia, New Brunswick, Prince Edward's Island, and Newfoundland, are now sitting at the Westminster Palace Hotel, settling the details of the British and North American Confederation.

Some further indications of the course which the Reform question is understood to be taking in the Cabinet, are (says the *Scotsman*) furnished by one of our London correspondents in another column. Mr. Disraeli is said to have, through his threat of resignation, succeeded in obtaining the consent of the Premier and of the majority of the Cabinet to his proposal that a measure of Reform of a surprisingly and unpleasantly liberal character, should be introduced next session; and though it is considered probable that no split in the Cabinet will be the immediate result, yet the withdrawal of certain members of the more unyielding section of the party is understood to be only postponed in consideration of the unpleasant impression that would be produced by the distress of the Derbyshire vessel in calm weather. Communications between Lord Derby and Mr. Disraeli have been frequent since the latter's return to town; and it is whispered that the Reform demonstration on Monday has been no ineffectual auxiliary of Mr. Disraeli's firmness in bringing about the determination to introduce a bill. It is believed that numerous and influential expressions of opinion from members of the Conservative party throughout the country, in favour of prompt and effective dealing with the question, have also done their part in reconciling Lord Derby to the demands of his lieutenant.

We (*Illustrated London News*) have the satisfaction to mention that the first course of lectures from the chair of music in the Andersonian University of Glasgow, is being read by the Rev. John Curwen, of Plaistow, the distinguished inventor of the Tonic Sol-fa system of musical notation, and that it has been attended with the most gratifying success. The lectures, we need hardly say, are such as might be expected from so able an instructor. The eminent founder of the lectureship (Mr. William Ewing), himself an amateur of no small attainments, is always present, and has the satisfaction of witnessing the success of his experiment and obtaining so complete an answer to the question whether a musical lectureship can be practically useful, and at the same time bring out, in a popular and instructive form, the great truths of musical science and philosophy.

HEROIC DANGERS.—The death was announced on Saturday of Dr. Jeaffreson, Fellow and Censor of the College of Physicians and senior physician to St. Bartholomew's Hospital, at little more than the middle age. Typhus fever, which was the cause of death, was also fatal a few weeks since to Dr. T. Southey Warter, a very accomplished young physician at the same hospital. The fever is a contagious one, and likely to be contracted in the course of attendance upon patients. Dr. Jeaffreson was a man of great reputation for clinical skill. Vigorous in frame, and of a vivacious and agreeable character, he had recently built a fine country house, and was contemplating the pleasures of partial country retirement when he was seized with typhus. St. Bartholomew's Hospital has prematurely lost several of its most eminent physicians of late years. Dr. Baly was a few years since killed in a railway accident just after being appointed physician to the Queen; Dr. Kirkes died in the year of attaining his position as physician; and now Dr. Jeaffreson has been carried away from the staff of this important hospital. — *Pall Mall Gazette*.

Literature.

"ON SHERMAN'S TRACK."*

The sunny South sits as a widow, she mourns for her children and will not be comforted. Her pleasant palaces lie desolate, her fair cities are a ruin, her country is a wilderness. The sounds of mirth and music are heard no more in all her borders, the days of her chivalry are ended, and her glory is gone. This is the state of the South after the war. The once proud and opulent lord of many slaves can no longer show to the visitor his accustomed generous hospitality. In very many instances but the bare walls and a few almost unfurnished rooms remain of his beautiful mansion that lately was rich with all the splendour and comfort that art could furnish or wealth purchase. His sons lie under the soil of many a battle-field; his wife and daughters have no longer troops of servants to do their bidding, but must sew, and cook, and wash for themselves, while they bitterly think of the past, and curse the authors of their ruin. "We despised you before you fought 'us, we hate you now,' was the too general feeling during the war, and still, I fear, lies 'deep in the hearts of the women of the South."

Sherman's victorious legions swept through the heart of the land, where the foot of the spoiler was never expected to come; a broad belt of desolation, of from forty to sixty miles wide, marked their course; before them it was as the garden of Eden; behind them, a desert. The wonderful recuperative power of American industry and energy, though bent to the task, and working with a will, has not yet obliterated the traces of the terrible war.

"The cotton-fields are uncultivated; a high crop of waving rushes covers the rice-grounds; and a few patches here and there of corn or potatoes give the only sign of provision for the present or care for the future. The gaily-dressed ladies who used to sweep by in their carriages, or do the honours of a generous table, now sit depressed at home in the plainest attire, compelled themselves to perform the most menial offices, and in many cases to earn by their own exertions a precarious livelihood. The old servants who swarmed about the houses in allowed familiarity, all are gone. The field hands, who were to be seen in large gangs, for ever plying their monotonous task under the lash of the driver, now crowd the pavements of the cities, and jostle their masters with a grinning air of defiant superiority; or herd together in wretched camps, depending upon the Government for support; or lounge about, looking as unsoldierlike as possible in the blue uniform of the Northern army."

The author was one of a party of five students from the two sister universities of the old country, who, after visiting most places of interest in the Northern States, and, after a long ride through the glorious woods of Kentucky, the Mammoth Caves, of which a graphic description is given, determined to follow in the track of the great leader in that memorable march, from whose effects the Confederacy never rallied. The road was easily traced by the marks of ravage and destruction. Here and there were relics of skirmishes and fierce encounters, by which General Johnston, with a far inferior force, had succeeded in retarding his advance. In May, 1864, Sherman, with an army of 100,000 men, set forth from Chattanooga. In the middle of July he was in front of Atlanta.

"Then was committed one of Jefferson Davis's great blunders, which had a most ruinous effect upon the fortunes of the Confederacy. He removed Johnston, who was never a favourite with him, and put Hood in command in his place. The latter was a very good division leader, but headstrong and rash, and utterly unfit, as proved by the tactics he adopted, to compete with a superior force under a general of Sherman's abilities. Abandoning Johnston's policy, he at once took the offensive, until the severe handling he received in three successive attacks obliged him to desist. Gradually, meanwhile, did the Federal lines close in about Atlanta, patiently waiting their time; till at last the chance was given, the rebel cavalry sent far away to the rear beyond recall; Sherman at once seized the opportunity, and Atlanta fell. The great arsenal there, the Government works, the rolling mill which had furnished the iron which had protected the sides of the Merrimac and the Arkansas—the shot, shell, and pistol manufactories, the railroad machine shops, all were lost to the Confederate cause, and it was not possible to replace them. The fall of the Gate City opened the way for Sherman to the Gulf on the one hand, and to Charleston on the other; it gave him the control of the network of the Southern railroads, and closed the granaries whence the armies of Lee were supplied. The fall of Richmond would not have been so fatal."

Andrew Johnson, the President, is well reported of by the author, from the beginning of his public career, and is credited with thorough kindness and honesty of feeling and purpose toward the negroes. On his return from Congress to Nashville, Tennessee, on 1861, the spirit of secession was so strong there that he was con-

stantly exposed to reproach and danger because of his resolute upholding of the Union cause. A reign of terror began, which was ended only by the approach of the Federal gunboats, when a general stampede ensued. Johnson was appointed President Provisional Military Governor of Tennessee, and by his advocacy of the claims of the negroes he gained their enthusiastic devotion. His later views upon the negro question have led the Radicals to denounce him as a false friend to liberty. The President's genuine feeling on this subject may be gathered, perhaps, from General Fisk's account of an interview with him about twelve months ago. Speaking about the settlement of the question, he said:—

"We must follow the indications of Providence. They say, I was born South, and was never a friend of the black man, but I am determined to see justice done, and their promised freedom guaranteed them. I will see that carried out, and they shall have a fair chance. The Freedmen's Bureau will be discontinued when the South will deal fairly and honestly with the negro. Would that the people could see the waves surging around me, as telegram after telegram arrives in quick succession from all parts of the Southern States, and quick decision has to be taken! Deeply do I need your prayers. The tears were rushing down his cheeks as he said this—and," added General Fisk, "I came away with faith in Andrew Johnson greater than I ever had before."

The present and prospective condition of the freed negroes is treated at considerable length in this volume. At present they do not appear to have benefited by the change from servitude to liberty. It is computed that 1,000,000, about a quarter of their whole number, have perished on the battle-field or in prison, and from want, exposure, and wretchedness. Some reports of their conduct in their new circumstances, speak of them as being willing to work for a fair wage, and as industrious, respectful, and anxious to improve themselves by education, and by practising economy. General Fisk describes those of Tennessee, as "hungering and thirsting after education and religious knowledge." Other reports give an exactly opposite character, that they "work a little, thieve a good deal, and then rest awhile." These conflicting reports may be harmonised, if we admit the truth of what is said about them, as indeed it could be said of white as well as black men—that they are divisible into three classes; "the first of whom would do well anywhere, and under any circumstances; the second would work fairly under some supervision, and so long as they were not left to themselves; while compulsion was the only force that could be brought to bear upon the remainder." Very great changes must inevitably come about, and that very quickly, if the black man cannot be relied upon as a workman. If he will labour only just when it suits him, and hug his freedom, and grin at the planter's anxiety for his neglected crops, he must give place to better men, and be content to be shunted off to regions which his former masters do not care to possess. However the question, will the negro work? be answered, it is plain that the prejudice against his colour will not die out. Though the two races are now declared to be equal before the law, and it is contended that they shall share equally in political privileges, they can never be placed on the same social level. But these great problems are being anxiously worked out: May God speed the right!

The sad tale of the treatment of their prisoners by the Confederates is discussed, and what can be said in extenuation is advanced; but the prisons of the Libby, Belle Isle, Andersonville, will long be a reproach to the South, and a cause of hot indignation and sorrow of heart to the North. After much delay, an exchange of 33,120 prisoners were effected.

"As the tide of released prisoners set northward, and the boats arrived on the banks of the Potomac and the Delaware with their living load, and as the emaciated forms staggered, or were carried, to the hospital or their homes, arose a long and bitter cry that they were not men who were given back, but living skeletons. All was forgotten in the sight of their sufferings but a desire for vengeance on those who had been the cause of them. They forgot that it was the policy, if not the act, of their own Government which had consigned these unfortunates to their living tomb. They forgot, or perhaps they never knew of, the anxiety of the South to relieve themselves of a duty they could not properly fulfil."

To those who wish to know the present circumstances and the immediate prospects of the Southern States, we commend this book. To those ardent spirits also we would commend it, who indulge in vivid imaginings of the pomp and circumstance of glorious war. They would here see how in the beautiful South, the chivalrous South, through the horrors of war,

"The old, old times are passed away,
And weary are the new."

BRIEF NOTICES.

Distinguished Englishmen. A Series of Biographical Essays. Reprinted (Revised and Enlarged) from the "Christian Ambassador." By the Rev. E. HALL. With

an Introduction by the Rev. C. C. McKECHNIE, Editor of the "Ambassador," &c. (London: W. Lister, G. J. Stevenson. Leeds: J. Parrott.) These essays range in their subjects from Shakspeare to Richard Watson, the distinguished Methodist minister. Full-length portraits of the several worthies are given so far as available materials would permit. In these portraits the author has happily succeeded in bringing out with distinctness the characteristic features and qualities, and has well filled-in, for a background, the picture of the times in which they severally played their parts. Their chief works, too, by which they have become "heirs of immortal fame," are commented upon with sympathy and ability. While admiring the general spirit and execution of these essays, we may say that partiality for the hero written of seems at times to have slightly warped the judgment. Though this is a failing that leans to virtue's side, it still is a failing. For instance, while speaking of the horrid and debasing images and expressions so common in the "Emblems" of Francis Quarles, (though generally disapproving of them, he still also disapproves of the objections of others to them, and seems to imply that the only alternative to the taking of these grovelling views of man and of life is the taking "the tinsel, false glitter, and superficialities of life for realities." In his admiration of the great Lord Bacon, the author is inclined to apologise for and explain away that foul blot upon his fame,—his treatment of his generous friend Essex, when in disgrace; preferring Mr. Stebbings' view to that of Lord Macaulay. The author's friend, in introducing this book, says it would be impossible to find a line in which there is affectation of fine writing. We admit we have found very few such lines; but what would he say to this night scene in the description of John Foster's moonlight rambles:—"The still, solemn moonlit scene 'had peculiar charms' for him; when the refulgent lamp 'of night through the wide expanse of heaven spread 'her hallowed light, when not a cloud o'ercast the 'scene, and not a breath of wind disturbed the deep 'serene, then he loved to roam, and muse, and pray'? What would John Foster have said to this original cast of Homer and Pope? In addition to those above indicated there are essays upon Milton, Herbert, Cowper, and Paley.

The Year of Prayer. Being Family Prayers for the Christian Year, suited to the Services and Commemorations of the Church. By HENRY ALFORD, D.D., Dean of Canterbury. (London and New York: A. Strahan.) These prayers are divided into "Part I. Containing 'the Ordinary Prayers for the Mornings and Evenings 'of One Week,' and into 'Part II. Containing 'Special Prayers for the Sundays and Weeks, and for 'the Festivals throughout the Year.' They are preceded by a table of the moveable feasts, and indications of passages of Scripture selected for reading at family prayer, throughout the year. We need not say that these utterances of the mind and heart of Dean Alford are beautiful compositions. They sound like an echo from the cathedral of the solemn music of the "Common Prayer." They have so stately a march and so chaste a beauty as if they should only be offered to the Great King under "the high embossed roofs," and would be somewhat out of place if uttered under a lowly roof. They are admirable for their directness. There is no hesitancy, as if, peradventure, God would not hear. The offerer enters at once, like a child at home, into the "secret place." This excellence, being without modification or exception, entails a defect. It presupposes that every member of the family or of the household is a true Christian. We, with our stricter notions, feel this difficulty: it may be, more than we need. To our thinking there is supposed in these prayers a too uniform level of attainment and aspiration. On the one hand, the intense yearning and the ardent soaring of the fervently devout man are not to be found; nor, on the other, the tenderness, the familiarity, the simplicity, which should occasionally be expressed where children and servants are among the worshippers. It is intended that the usual collect for the day should generally be read in conjunction with these prayers.

A Sabbath-day Journey: or, Earth's Tired Travellers Looking Homeward. (London: Houlston and Wright.) It is common enough to talk of "a gem of a book," and too frequently the phrase, when applied, is ludicrously inappropriate. It would not be inappropriate if applied to this beautiful and meditative little volume. The first chapter alone describes a veritable Sabbath-day journey, though the remainder of the book takes up the strain there begun, and describes various scenes and experiences in a chequered life-history. A happy father leaves the great city very early on a lovely Sabbath morning, and walks several miles into the country to a rural home, where those he loves are rusticated awhile. The fortunes of the family, and the conflicts of soul consequent on the ebb and flow of their joy, form the main interest of the book. Episodes also from the life experiences of others give an additional charm. Exquisite are the pencillings of nature, the responses to its varied sights and sounds, the sympathy with human sorrow, and the bright hope that rises over all. Heart trouble that refuses to be comforted when loved ones are lost, is gently relieved by faith that struggles to the front, and will see above in the cloud. These pages are the record of a heart most sensitive to all influences from without and from within, and which has been purified and sublimed by suffering. They would be a

* On Sherman's Track; or, The South after the War. By JOHN H. KENNAWAY, M.A., Balliol College, Oxford. With Illustrations. London: Seeley, Jackson, and Co.

sweet restorer to man or woman, weary and heartsore, dusty with toil and anxious, at the close of a long day. They would soothe the spirit, and open the eyes to see beauty alone in everything. The style is a rich prose poetry.

Christianity in its Relation to Social Life. By the late Rev. STEPHEN J. DAVIS. (London: The Religious Tract Society.) These short papers, on the various aspects and conditions of social life in a Christian country, are intended to show the practical and pervading influence the Gospel ought to have in regulating the relations and directing the intercourse of all who profess to receive it. The author assumes that our common secular life is far too little permeated and animated by simple Christian principle; and he aims at showing the surer stability and the richer beauty of a life, in all its relations, based upon truth, and growing up into holiness. Friendship, courtesy, woman's sphere, marriage, temper, &c., &c., are treated of in a simple, convincing way. The matter of these papers was first delivered, as a course of lectures, at Aberdeen. The author died just before their publication.

Meditations on Scriptural Subjects. By the Rev. HENRY CRESSWELL. (London: John Snow.) These very brief papers are scarcely to be called "Meditations." There is no sustained thought, no travail of the soul. They seem to us like choicer morsels culled from larger discourses. Morrels they surely are, being about fifty lines long, and upon themes such as "The Plant of Renown," "The Love of Christ," "God, our Father," &c., &c. They consist, for the most part, of a string of descriptive sentences, metaphors and sentiments based upon the statements of Scripture, which, however true and appropriate, are somewhat common-place.

Hymns of Faith and Hope. By HORATIUS BONAR, D.D. New Edition. (Nisbet and Co.) We have nothing to add to the opinion which we expressed on Dr. Bonar's hymns when they first appeared excepting that frequent reprints have strengthened our feeling of personal indebtedness to their gifted author. Dr. Bonar is one of the most chaste of modern hymn-writers, and the softness and gentleness of his verse is peculiarly fitted for the expression of "Faith and Hope." This new edition is in every respect perfect. It is one of the finest specimens of the printing of the Chiswick Press, and one of the most tastefully bound of modern books.

FOR THE YOUNG.

Christian Manliness. A Book of Examples and Principles for Young Men. By the author of "Christian Home Life." (London: The Religious Tract Society.) To young men this book addresses itself. It is a manly, an honest, a persuasive appeal to them. Its aim is to show that it is possible to make the best of both worlds. It contends "for the religion of Christ, that if the life be fairly wrought out according to its principles, upheld by its faith, elevated by its hopes, and relying upon its promised power, 'it will prove itself Divine.' Under the heads of "Faith," "Decision," "Fidelity," "Courage," "Energy and Perseverance," &c., &c., the better way and the worse way are forcibly set before the reader. To enforce the reasonableness and the beauty of a pure Christian life, many instances of wise and foolish careers are cited, both from sacred and profane history. The principles on which a noble life must be built are faithfully set forth, and it is shown that the observance of them is compatible with a full enjoyment of all the real pleasures and blessings this world can afford. We wish all young men could look upon this portraiture of true manliness.

The Judges of Israel; or, Tales for Sunday Reading. By the Rev. H. C. ADAMS, M.A., late Fellow of Magdalen College, Oxford; Author of "Sundays at Encombe," "Schoolboy Honour," "Tales of Charlton School," &c. Illustrated. (London: F. Warne and Co.) This book forms the second series of "The Encombe Stories." Some months ago we noticed "Sundays at Encombe," in which a happy attempt was made to supply the material for spending, with interest and advantage to the young people of a family, the hours of Sunday not occupied in public services. The method was to amplify and set vividly forth some tale or incident from Scripture, and then invite conversation upon it from every member of the family group. In this second series, as in the first, the piecing out and working up into a consistent whole of the brief hints and notes of the Bible narrative are very well done, so that all is in keeping, and there is no excess in matter or colouring. The conversations are sufficiently vivacious, and they often give occasion for the discussion of critical questions, which the president conducts to a safe conclusion. The author justifies his introduction of some sceptical questions into these discussions by saying that his young people are supposed to be all above fourteen years of age, a time of life when such questions cannot be ignored. The young persons of a family might, we think, be much instructed by these searchings and comparisons and verifications of Scripture.

Nettie's Mission: Stories Illustrative of the Lord's Prayer. By ALICE GRAY. Author of "Little Katy and Jolly Jim." (London: J. Nisbet and Co.) This is just the book that children would love to hear read aloud

to them by mother or elder sister, sitting by the fireside these winter nights. Child-life—its wonderings, its games, its troubles, and its pleasant prattle—is well-drawn, and would be heartily entered into and enjoyed. Its great aim seems to be to show how beautiful goodness is, and how mighty is the force of gentleness and of tender ministration. "Nettie," the heroine of the first tale, is a poor, lone, harshly treated child, who is transformed by kindness, and, without losing her child nature, becomes a minister of love to others. She endeavours to act out the Gospel injunction,—"Let your light so shine," &c., and very happily she carries her simple wishes into effect. There is no mixture of goodness in the character and mission of this little maiden. The naturalness, simplicity, and sweetness of a child are preserved throughout. Several coloured pictures make this pretty book yet more acceptable to children.

Lucy West; or, The Orphans of Highcliff. By Mrs. H. B. PAULL. (London: F. Warne and Co.) This tale of the consequences of wrong and foolish conduct was gathered from the lips of a faithful old servant. The scene opens in Devonshire, but the principal incidents occur in London. The time is some fifty years ago. Two little girls are left orphans by the drowning of their father, a fisherman, and the death of their mother which quickly follows. The elder eventually marries a well-to-do farmer; she is a strict Methodist, and is severe upon those who do not follow in her steps. The younger, a pretty girl, thinks of religion only as something very gloomy; she marries, against the sister's consent, a dancing-master, and lives for a time a gay life in London, which ends in utter wreck. The aim of the book—to show the foolishness of sin—is well sustained. The incidents evolve naturally. The manner of life of two generations ago is distinctly pictured; and the outside and inside of Cowslip Farm, under the care of the notable, thrifty, and serious housewife, as well as the good-natured John Dale, are made to appear very homelike and comfortable. We are sure our young readers would like to watch the fortunes of Lucy West.

Ministering Children. A Sequel. By MARIA LOUISA CHARLESWORTH. (London: Seeley, Jackson, and Halliday.) An authoress of religious works, which sell by scores of thousands, and whose name is almost a household word in England, has, as a rule, only to publish a new book and it will be sure to receive a wide circulation. A great many writers depend on their reputation in this way, but Miss Charlesworth is not of their number. Into this "Sequel" to "Ministering Children" she has put much greater power than was shown in that most deservedly popular work. Many of the same characters are introduced, but, with them, many more whose lives are painted with an exquisite tenderness and grace. There is no living writer for children who commands such power of fixing the reader's sympathies, who writes so straight from the heart, or who can so quickly excite the purest human feeling as Miss Charlesworth, and we think this is decidedly her best work. To children above twelve or thirteen years of age its interest will be absorbing, and its influence most healthful; nor can any man or woman read it without being the better for the reading. We will not attempt to describe the tale, although we should like to tell about Alf and his mice, about the blind basket-maker and his dog "Sharp," and about all the ministering children. The best and most artistic sketch in the work is that of Mrs. Brame. Let us add that as this belongs to the class of stimulative books its usefulness will mainly depend upon circumstances. Action must be taken while the feelings are excited and the conscience quickened, or like all similar works it may tend to do harm rather than good.

Miscellaneous News.

FLOGGING GAROTTERS IN NEWGATE.—In accordance with the sentences passed upon them at the last session of the Central Criminal Court, several garotters underwent the discipline of the cat-o'-nine-tails on Thursday at Newgate, in the presence of the sheriffs, the under-sheriffs, the governor, and other officials; Mr. Gibson, the surgeon, being also in attendance. The punishment was inflicted by Calcraft most effectually, and it is to be hoped that it will be attended with salutary results.

THE SMITHFIELD CLUB FAT CATTLE SHOW opened on Monday morning in the Agricultural Hall, Islington. The entries of the stock are considerably below those of previous years, owing no doubt, to the depressing influences of the orders in Council in respect to the cattle-plague. The quality of the animals exhibited, however, is very good. The first prize among fat oxen was carried off by a cross-bred—a very rare occurrence. The first prize cow is again a shorthorn. A large number of persons paid 6s. each for admission to the show after the award of prizes had been made.

MISS BURDETT COUTTS AND THE REFORMERS.—Is there such a sentiment as public gratitude? One pleasant incident in the Reform demonstration of Monday recorded in some of the morning papers furnishes a more gratifying answer to this question than the kind of return with which public benefactors are occasionally mortified rather than rewarded. When Miss Burdett Coutts was recognised at the window of her house, "as if by one common impulse, the whole body of sturdy workers uncovered, cheered as only Englishmen can cheer, waved their

hats, and bowed as they passed the residence; each section, as it came up, heartily followed the example of those who had preceded." Forty years more turbulent but not less hearty and appreciative crowd assembled on the same spot to cheer their father, Sir Francis Burdett, who lived next door; and some of the older men in Monday's procession might have been incited to do honour to the daughter by recollections of the "Burdett-and Liberty" days of their youth.—*Pall Mall Gazette.*

THE SECOND EXTRAORDINARY POLICE CASE has ended, like its predecessor, not very creditably to the "force." At the Middlesex Sessions' on Saturday, the charge of assault made against Policemen Davis and Jarvis by Mr. Cramphorn was heard again, and it was decided that the cross indictment against Mr. Cramphorn should be gone into before the jury should be called upon to give their verdict. The charge against the police was first proceeded with, and the evidence in support of it represented them to have acted in a grossly and unnecessarily brutal manner. After hearing both sides the jury exonerated Mr. Cramphorn of the charge brought against him by the two policemen, and found the latter guilty of having committed a common assault.

DISTRESS AT GREENWICH.—The Rev. Dr. Miller, vicar of Greenwich, renews his appeal on behalf of the suffering artisans of Greenwich. "I am assured," he says, "on the very best authority, and from various sources of information, that the distress is very real, and that the numbers have been not, as I thought, exaggerated, but understated. They are now given as not less than 16,000. An agent who has dispensed relief by personal visitation assures me that the distress is 'heartrending.' An excellent Greenwich clergyman bears the same testimony. My own curates tell no other tale. The homes of our artisans are being stripped, and the shops of the pawnbrokers filled. What relief has been given has been received with gratitude, not seldom with tears. And I am right glad to be able to assure you that I have received from artisans at Woolwich and elsewhere contributions for the suffering members of their own class, with the assurance that they will be continued by instalments. This attests at once their entire belief of the reality of their distress and their sympathy with the sufferers."

UNIVERSITY COLLEGE, LONDON.—At a session of council on Saturday last appointments were made as follows:—Professor of clinical surgery (additional), Mr. Henry Thompson; instructor in practical surgery, Mr. Christopher Heath; instructor in bandaging and the application of surgical apparatus, Mr. M. Berkeley Hill; professor of mental philosophy and logic, Mr. George Croom Robertson; assistant-surgeon at the hospital, Mr. Christopher Heath. The resignation by Mr. De Morgan of the professorship of mathematics from the close of the current session (in July) was accepted. The Ricardo scholarship in political economy (20l. per annum for three years) was conferred, by the recommendation of the examiners, Professor Waley and Professor Cairnes, on Mr. Frederic Green, B.A., of Saffron Walden; Mr. F. J. Carey, M.A., was reported second, and to have passed such an examination as would have deserved the scholarship. The Longridge prize of 40l., for general proficiency in medicine and surgery, was awarded on the recommendation of the faculty of medicine to Mr. W. R. Gowers, of Coggeshall. The desire of the council to receive applications on or before the 7th of January for the appointment of instructor in practical physiology and histology was ordered to be advertised. Permission was granted to the Geological Association to hold monthly evening meetings in the library of the College.

CRYSTAL PALACE.—The tenth of the present series of winter Saturday concerts took place on Saturday last, and a most interesting concert it was. The instrumental part of it especially was a great treat to lovers of good music. Spohr's "Power of Sound" was the first piece in the programme, and was performed gloriously. Mr. Manns adds not a little to the enjoyment of these masterpieces by his very interesting notes affixed to the programme. He tells us the title, "Power of Sound," though too deeply rooted in England now ever to be displaced, is an incorrect rendering of the real name of this symphony, "Die Weihe der Töne," which means "the consecration of sound." The composer's first intention was to compose it as a cantata, but the words not lending themselves readily to this, he fortunately threw it into its present shape. He describes it as a "musical picture" (*Ton-gemalde*) and as differing greatly in form from his three earlier symphonies, which it certainly does. Beethoven's overture, "Leonora," No. 3, was also performed, and of that Mr. Manns says, after stating that it is one of four overtures composed to the opera "Fidelio," "It is the third of the series—the third, and also the greatest and most characteristic of all; and further, perhaps, the greatest piece of music in the world, anticipating all that is grand, imaginative, beautiful, and touching, in the realm of music, and irresistibly raising by turns all the deepest emotions of the mind." Mr. Daunreuther, a rising young pianist of great talent, now well-known by the frequenters of the Saturday concerts, played a brilliant rondeau, "Krakoviak," by Chopin, and "Soirées de Vienne," by Liszt, in both of which pieces he acquitted himself most creditably. The first piece for piano and orchestra was quite a musical treat, and the delicacy of touch for which Mr. Daunreuther is remarkable, was shown to great advantage. The vocal parts were sustained by Madame Sinico and Mr. Tom Hohler. Madame Sinico sang very beautifully a "Grand Scena," by Mendelssohn, "Trefelice," and a Polacco from "Der Freyschutz," "Vienne Giovia." Next

Saturday we are promised a repetition of "Alexander's Feast" by Handel.

AN EXTRAORDINARY CLUB.—The introduction of M. Maxime du Camp's new book is so extraordinary that we must give a short sketch of it. He tells us that, at the death of Savonarola, three of his disciples contrived to carry away from the funeral pile the head and the heart of the reformer. Having taken refuge within the walls of the monastery of St. Onofrio, they mixed with wine a small quantity of these carbonised remains, drank off the mixture, and bound themselves by a solemn oath to avenge their master, and to take no rest until the temporal power of the Pope was swept from off the face of the earth. Hence the name of *Tephrapotes*, or drinkers of ashes, which they assumed. A secret club soon grew around these three fanatics, and it found members in every class of Italian society. In order to impart to their association a more mysterious character, the *Tephrapotes* borrowed various usages from the Kabbalah, and, amongst other things, they elected seven leaders, to whom they gave the names of the seven Edomite kings who reigned before the settlement of the Israelites in Palestine. The existence of this society was, it seems, very soon discovered by the Pontifical Government, and in order to stop its progress, Pius III., Paul IV., and Benedict XIV., endeavoured to rehabilitate the memory of Savonarola. This was useless: the "drinkers of ashes" had joined together for the purpose, not of commemorating the reformer's virtues, but of destroying the power which had sent him to death. Since its first institution, the club of the *Tephrapotes* has, it is asserted, never ceased to exist; during the French revolution its chief was a *conventionnel*, and, besides the downfall of the Papacy, they aimed at bringing about that of the Austrian empire and of the Sultans. Whether this romantic description has or has not any historical basis, we do not now stop to inquire; but, if there are any *Tephrapotes* now extant, they must feel rather jubilant under present circumstances.—*Saturday Review*.

A FRENCH VIEW OF THE REFORM DEMONSTRATION.—M. Louis Blanc, the London correspondent of the *Paris Temps*, sends to that paper a long account of the reform demonstration of Monday week, in the course of which he says:—"Estimates differ with regard to the numerical importance of this review of the popular forces. The adversaries of reform will triumph, nay, they are triumphing already, because the procession of the trades unions was not as some feared, and others hoped, 200,000 men. It certainly did not reach that figure, or anything like it. But to pretend that it did not exceed 24,000 or 25,000 men, and base this assertion on the time occupied by a given number of men in passing at an ordinary pace a given point, is to take no account of a fact to which I can testify with the authority of an eyewitness. I walked by the side of the procession from its starting point, along St. James's-park, Pall Mall, Waterloo-place, Piccadilly, and Brompton-road, and during part of the route I saw the working men walking in quick time. If those who seek by their complaisant arithmetic to diminish as much as possible the effect of the manifestation did not admit rapidly of movement into their calculations, those calculations start wrong at the very commencement. And then it must not be supposed that all the operatives to whom the London Working Men's Association had distributed printed tickets for joining in the procession took part in it. Many thousands preferred looking at the defile to forming part of it. They lined the route, mingled with the spectators, and were recognised by the printed tickets they wore in their hats. The truth is, that 70,000 of these tickets had been sold; and that indicates the real number of the working men who joined in the demonstration. True, they might have been more numerous; but, to be just, what a number of things should be taken into account. Is the sacrifice of a day's labour nothing for a considerable number of working men, burdened with families? And because many hesitated to make this sacrifice, to go several miles from their homes in rainy weather and with mud knee-deep, to hear speeches the tenour of which they knew, and which they were sure to read in the papers next morning, is it reasonable to conclude that they are not interested in reform? In yesterday's ceremony they knew they were represented by an imposing mass of their comrades; that it may be supposed was enough for them. After all, what does it matter? The noteworthy fact in connection with the manifestation of Dec. 3, is the striking proof it has furnished of the excellent spirit which animates the working men—their moderation, their longanimity, their love of order, which is united in them with a passionate but disciplined sentiment of what constitutes their rights, and also the marvellous talent for organisation suddenly revealed by their leaders. . . . Not less worthy of remark was the behaviour of that large multitude which lined both sides of the route. I mingled with it at all hazards, the better to fulfil my task as a spectator and my duty as a correspondent. Well, I assure you I was not pushed about, and I did not hear a single improper word. Had the pavement been given up exclusively to gentlemen and ladies, things could not have gone off better. Not a soldier was to be seen, of course. Will you believe it? I had at first some difficulty to discover a policeman, which for curiosity's sake I tried to do. However, by dint of searching I perceived here and there one or two lost among the crowd. They looked on at the procession with much interest. They were evidently there only as spectators. I refrain from all comparison and from all comment. There are certain facts which speak for themselves."

Obituary.

DR. HINCKS.—A scholar of some note, the Rev. Dr. Edward Hincks, has just died in Ireland in his seventy-fourth year. He was Rector of Killyleagh. During a period of forty-one years in which he held this incumbency, he employed his spare time in the study of Egyptian hieroglyphic texts and to the cuneiform inscriptions found in Persepolis, Nineveh, and elsewhere.

DEATH OF MR. EDMUND FRY.—We deeply regret to announce the sudden death of this estimable gentleman, who was so well known for his philanthropic labours during the last quarter of a century. Mr. Fry last Friday night attended a meeting of the Athenaeum Debating Society, which assembles periodically at the Guildhall Tavern, Gresham-street. The subject under discussion was "Non-Intervention," with regard to which Mr. Fry held the views of the Peace Society. He was speaking coolly and calmly, and in his usual effective manner, when a strange twitching of his fingers was noticed. He was obliged to stop for a moment, but again went on. In a minute or two afterwards he was unable to proceed, and he then ceased to speak. Seeing that he was ill, his friends led him into another room, and two medical men, Dr. Saunders and Dr. Bennett, were sent for, but he was past all hope of recovery, and he died in about two hours and a half, from what proved to be an epileptic attack. Mr. Fry has been well known for many years as a coadjutor of Mr. Elihu Burritt in all that gentleman's labours to promote the cause of peace and international good-will. More recently he has been associated with the Peace Society, and there are few towns in the kingdom in which his voice has not been heard in support of this or some other Christian or benevolent movement. Mr. Fry belonged to the family of which Mrs. Fry was so distinguished a member. In private life he was greatly endeared by his amiable and generous character, and his memory will long be held in affectionate remembrance by the thousands who have been instructed by him on the platform and through the press, and by the wide circle who had the opportunity of appreciating his great personal worth. Mr. Fry was about sixty years of age when his life was thus cut short in the midst of its usefulness.—*Morning Star*.

Births, Marriages, and Deaths.

BIRTHS.

BROMFIELD.—November 28, at Blackstock-lane, N., the wife of the Rev. E. T. Bromfield, of a daughter.
JELLIE.—December 3, at 47, Tachbrook-street, S.W., the wife of the Rev. W. H. Jellie, minister of Buckingham Congregational Chapel, Pimlico, of a son.
HINDS.—December 5, at Swanage, Dorset, the wife of the Rev. George Hinds, of a son.

MARRIAGES.

HILLIKER-SAWTELL.—September 2, at the Independent church, Christchurch, New Zealand, by the Rev. W. J. Habbens, Mr. Thomas Hilliker, late of Trowbridge, Wilts, to Emma, daughter of Mr. Thomas Sawtell, Bath.
FORBES-HASWELL.—November 29, at the Presbyterian church, Colebrook-row, Islington, the Rev. J. Forbes, of Berwick-on-Tweed, to Agnes Knox, daughter of Mr. A. Haswell, London.
REID-KYLE.—November 29, at the English Independent chapel, Merthyr Tydfil, by the Rev. S. Johnstone, Mr. William Reid, merchant, to Margaret Elizabeth, second daughter of John Kyle, Esq., Merthyr Tydfil.
PARKIN-DAUGHTREY.—November 29, at Mount Zion Chapel, Sheffield, by the Rev. David Loxton, Mr. John Parkin, to Miss Mary Ann Doughtrey.
CRYER-GAWTHORP.—December 1, at the Independent chapel, Wilsden, by the Rev. J. Parnaby, Mr. Thomas Cryer, to Miss Mary Gawthorp, both of Wilsden.
PENNINGTON-CHESNEY.—December 1, at Stamford-street Chapel, Ashton-under-Lyne, by the Rev. J. Binns, Mr. James Pennington, of Carlisle, to Miss Martha Chesney, of Droylsden.
TANN-CROOK.—December 3, at the Congregational chapel, Thatcham, by the Rev. Mr. Gower, Mr. William Tann, of Ilford, Essex, to Annie, third and youngest daughter of Mr. John Crook, of Elm Cottage, Bucklebury, Berkshire.
WOODROW-DODGE.—December 4, at the Independent chapel, Street, by the Rev. T. Ward, assisted by the Rev. R. T. Rundle, Wesleyan minister, of Keinton, Mr. Philip Carey Woodrow, to Miss Frances Dodge.
STIFF-COX.—December 4, at Upton Chapel, Lambeth-road, William, eldest son of James Stiff, Esq., of 7, Stockwell-common, to Sarah Ann, eldest daughter of Thomas Cox, Esq., of 165, Kennington-park-road.
HURST-WILD.—December 5, at the Baptist chapel, King street, Oldham, by the Rev. W. Stokes, Mr. William Hurst to Elizabeth, daughter of Mr. John Wild.
BROADBENT-GRUNDY.—December 6, at the Congregational chapel, Union-street, Oldham, by the Rev. J. Hodgson, Mr. Seth Broadbent, son of Mr. James Broadbent, to Maria, daughter of the late David Grundy, Dodsworth, near Barnsley.
STUTTER-STOCK.—December 8, at Morice-square Baptist Chapel, Devonport, by the father of the bride, assisted by the Rev. C. H. Roe, D.D., from Illinois, United States of America, Mr. Samuel Stutter, of Banbury, Oxon, to Susannah Elizabeth, eldest daughter of the Rev. John Stock, of Devonport.

DEATHS.

BURRELL.—November 29, Miss E. S. Burrell, daughter of the late J. Burrell, Esq., at Penge, Surrey. Will friends please to accept this intimation?
BROWN.—December 1, at Liverpool, Frederick, youngest son of the Rev. Hugh Stowell Brown.
SEWELL.—December 2, most suddenly, at his residence, 10, Adelaide-road, North, in the seventy-third year of his age, John Sewell, Esq., Clerk of the Chamber, having faithfully served the Corporation of London for a period of fifty-seven years.
CURTIS.—December 3, at the residence of his brother, Union-street, Bishopsgate, N.E., Mr. Josiah Curtis, in his sixty-third year.
SMITH.—At Brisbane, Queensland, Australia, Mr. Thomas Woutner Smith, jun., aged thirty-nine, eldest son of Mr. Thomas Woutner Smith, of 223, Camden-road, N.W., and 19, Essex-road, Islington.
GREEN.—December 7, at the house of her brother, William Green, Esq., governor of the county gaol, Durham, aged seventy-seven, Isabella Susanna, daughter of the late William Green, Esq., surgeon, of Durham. Friends will please to accept this intimation.
FRY.—December 7, while speaking at a meeting of the Athenaeum Debating Society, Gresham-street, Edmund Fry, for many years connected with the Peace Society, aged fifty-

five. The funeral will take place at East Barnet Church, on Thursday next, at half-past two. Friends will kindly accept this intimation.

DEANE.—December 7, at Harrold, Bedfordshire, George Harold, son of the Rev. George Deane, aged eight months.
JELLIE.—December 11, at 47, Tachbrook-street, S.W., aged thirty years, Eliza, wife of the Rev. W. H. Jellie, minister of Buckingham Congregational Chapel, Pimlico.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Notwithstanding the abundance of money and the ease of the Money Market, Government and other securities remain at a relatively low mark. Consols are 88½ to 89 for money, and 88½ for account.

The Bank return is favourable. The Bank holds no less than 12,956,269l. of Government securities in its banking department. Its reserve of notes (9,513,185l.) shows a decrease during the week of 142,340l.

The Bank minimum rate of discount remains at 4 per cent., and the rate in the open market is scarcely a point lower. The school of Mr. Tooke contend that the Bank of England should never put its rate below 4 per cent. They hold that to help to make money cheaper than 4 per cent. is a direct encouragement to excessive speculation.

The applications for the 3,600,000l. of Lombardo-Venetian Railway Bonds, offered by Messrs. Rothschild on the 4th inst. for subscription in London and the principal cities of the Continent, have considerably exceeded the required amount.

The Indian shareholders and creditors of the Agra Bank have sent in their adhesions to the reconstitution of the Bank from all the three presidencies, and have expressed wishes to subscribe to the new capital.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Dec. 5.

ISSUE DEPARTMENT.	
Notes issued	£32,326,360
Government Debt	£11,015,100
Other Securities	£3,984,900
Gold Coin & Bullion	£17,326,360
	£32,326,360
BANKING DEPARTMENT.	
Proprietors' Cap't	£124,553,000
Res't	£3,333,998
Public Deposits	£6,837,783
Other Deposits	£17,740,867
Seven Day and other	
Bills	£505,236
	£42,375,883
	£42,375,883

Dec. 6, 1866.

FRANK MAY, Deputy Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—THE JOYS OF HOME.—How often does it happen that happiness is driven from our hearths by illness! Sickness and sorrow are constant companions, though in most cases their tenure is short when Holloway's remedies are used to dispossess them. These medicaments can be confidently and heartily recommended to all invalids as the most easy, safe, and certain means of preserving all that is good, and casting out all that is corrupt, externally and internally. They are universally applicable by both sexes in every disease. Holloway's medicaments do not deteriorate by being kept, nor are their properties changed by climate; they can be purchased everywhere, and the price at which they are sold is moderate.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 10.

There was a short supply of English wheat fresh up to this morning's market, which was cleared off at the rates of this day week. Foreign also met with a retail demand on the terms of that day. Barley heavy, and the sales effected were 1s. per qr. cheaper. Beans and peas each a slow trade, at 1s. per qr. decline on previous quotations. The arrivals of oats for the week are moderate, but this morning the bulk of the Russian which were expected have made their appearance in the river. The trade for old oats holds steady, but new are not readily saleable, and can be bought on rather easier terms.

CURRENT PRICES.

Per Qr.		Per Qr.	
WHEAT—	Bar.	PEAS—	Bar.
Essex and Kent.		Gray	37 to 39
red, old	57 to 57	Maple	39 to 42
Ditto new	52 64	White	40 44
White, old	58 71	Boilers	40 44
" new	53 67	Foreign, white	39 43
Foreign red	55 65		
" white	57 72	RYE	33 34
BARLEY—		OATS—	
English malting	39 50	English feed	28 30
Chevalier	50 56	" potatoes	28 35
Distilling	40 45	Scotch feed	24 31
Foreign	30 44	" potatoes	29 35
		Irish black	21 24
MALT—		" white	23 30
Pale	73 78	Foreign feed	21 27
Chevalier	78 80		
Brown	58 63		
BEANS—		LOUR—	
Ticks	41 44	Town made	52 57
Harrow	41 44	Country Marks	43 46
Small	43 48	Norfolk & Suffolk	43 46
Egyptian	— —		

METROPOLITAN CATTLE MARKET.

MONDAY, Dec. 10.—The total imports of foreign stock into London last week amounted to 10,782 head. In the corresponding week in 1865 we received 17,450 head; in 1864, 13,803; in 1863, 9,040; in 1862, 4,496; and in 1861, 4,592. There was only a moderate supply of foreign beasts on sale here this morning. The trade ruled steady, and in some instances prices had an upward tendency. The quality of the foreign stock was by no means prime. The arrivals of beasts fresh up this morning from our own grazing districts were rather scanty, but the quality of most breeds was good. The demand was steady, at an advance in the quotations compared with this day week of 2d. per 8lbs, at which a fair clearance was effected. The best Scots and crosses realised 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,400 Shorthorns, &c.; from other parts of England, 500 various breeds; from Scotland, 121 Scots and crosses; and from Ireland, 500 oxen, heifers, and stores. Notwithstanding that the supply of sheep was limited, the mutton trade was in a sluggish state; nevertheless, in some instances, quotations were 2d. per 8lbs higher than on Monday last. Prime Downs and half-breds may be quoted at 6s. to 6s. 2d. per 8lbs. Prime Leicesters sold at 5s. 6d. to 5s. 8d. per 8lbs. For the most part, English sheep came to hand in fair average condition. There was a steady demand for calves—the show of which were limited, at full quotations—viz., from 4s. 8d. to 5s. 10d. per 8lbs. The sale for pigs was very slow, owing to the large supplies of pork on sale in the dead markets, and prices had a drooping tendency. The

top figure was 4s. 6d. per 8lbs. The Great Christmas Market will be held here on Monday next.

Per 8lbs. to sink the Omal.

s. d. s. d.	s. d. s. d.
Inf. coarse beards, 3 1 to 5 10	Prime Southdown 6 0 to 6 2
Second quality 4 0 4 8	Lamb 0 0 0 0
Prime large oxen, 4 10 5 2	Lge. coarse calves 4 8 5 4
Prime Scots, &c., 5 4 5 6	Prime small 5 6 5 10
Coarse inf. sheep, 3 10 4 2	Large hogs 3 6 4 0
Second quality 4 4 5 0	Neat sm. porkers 4 2 4 6
Pr. coarse woolled 5 2 6 10	

Quarter-old store pigs, 27s. to 30s. each. Suckling Calves 20s. to 23s.

NEWGATE AND LEADENHALL, Monday, Dec. 10.

The supplies of meat on sale at these markets here today are moderate. Prime beef, mutton, and veal, were in fair request and rather dearer; otherwise, the trade was heavy, on lower terms. Pork was dull in the extreme. Rather a large quantity of foreign meat, imported via Harwich, was on offer, in a sea-washed state. Some of the carcasses of mutton sold as low as 2s. 8d. per 8lbs. The imports of foreign meat into London last week were 6 cases 11 packages from Antwerp, 8 barrels from Harlingen, 1 case from Ostend, 12 sides of beef, 70 packages from Hamburg, 618 packages 219 baskets 15 cases from Rotterdam, and 2,219 carcasses from New Diep.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef 3 2 to 3 6	Small pork 4 2 to 4 6
Middling ditto 3 8 4 0	Inf. mutton 3 4 4 0
Prime large do. 4 2 4 4	Middling ditto 4 2 4 4
Do. small do. 4 6 4 8	Prime ditto 4 4 4 6
Large pork 3 6 4 2	Veal 4 4 5 4

COVENT GARDEN, LONDON, Saturday, Dec. 8.

Heavy consignments of goods continue to arrive from the continent, and home-grown produce of most kinds continue most plentiful. Fine apples are still very abundant. Pears consist of Glou. Moreau, Chaumontel, Beurré Diel, and Winter Nellis; apples of Ribston Pippin, Cox's Orange Pippin, and Old Nonpareil. Grapes, both hot-house and Spanish, are arriving in large quantities, as are likewise new oranges, which are selling at from 4s. to 6s. per hundred. In Kent cob nuts there is a rather good trade. Vegetables continue abundant. Portugal onions realise from 6s. to 12s. per 100. Flowers chiefly consist of orchids, chrysanthemums, dahlias, pelargoniums, fuchsias, mignonettes, and roses.

PROVISIONS, Monday, Dec. 10.—The arrivals last week from Ireland were 1,488 skins butter and 2,904 bales bacon, and from foreign ports 21,038 casks, &c., butter, and 569 bales of bacon. The sale for Irish butter continues extremely limited, quotations nearly nominal. Foreign butter in good supply, and prices, with the exception of best Dutch, declined 2s. to 4s. per cwt.; best Dutch sold at 116s. to 120s. The bacon market ruled quiet, and prices declined 1s. to 2s. per cwt.; at the close of the week the market had a steadier appearance, prices ranging from 50s. to 61s. landed.

POTATOES.—BONOVON AND SPITALFIELDS, Monday, Dec. 10.—These markets are extensively supplied with foreign potatoes, and the show of home-grown qualities is also large. On the whole a fair amount of business has been concluded, at our quotations. The transactions have been chiefly confined to fine parcels. Last week's import amounted to 6 bags Antwerp, 50 sacks 134 tons from Caen, 1,008 sacks 592 tons from Dunkirk, 52 tons from Guld's, 2 bags 2 baskets from Rotterdam, 45 tons from St. Brieux, 60 bags from Ostend, and 10 barrels from Hamburg. Yorkshire Regents, 100s. to 120s. per ton; Flukes, 110s. to 120s.; Rocks, 80s. to 100s.; Scotch Regents, 90s. to 120s.

BOROUGH HOP MARKET, Monday, Dec. 10.—Our market continues without any material change, and the enquiry is good for almost every class of hops at prices which fully maintain last week's quotations; the stock of the new growth on hand being now comparatively small will doubtless cause higher values before long, should the present demand continue. The Bavarian and Bohemian markets are very firm, at a further advance of 10s. to 12s. per cwt. New York advices to the 27th ult. state that the hop market is very firm, and prices have improved. Sussex, 150s. to 168s.; Weald of Kent, 160s. to 180s.; Mid and East Kent, 168s. to 231s.; Farnham and Country, 170s. to 235s.; Yearlings, 105s. to 150s.; Olds, 50s. to 80s. The imports of foreign hops into London last week consisted of 206 bales from Calais, 143 from Dunkirk, 296 from Antwerp, 23 from Hamburg, 273 from Ostend, 65 from Bremen, 2 from Königsberg, and 4 bales from Montreal.

SEED, Monday, Dec. 10.—Very little English cloverseed yet comes forward. Foreign red samples were shown to a fair extent, and in these no quotable variation occurred. Samples of white were very scarce, and these are held at very high rates. Fine trefoil was steady in value, with not so active a demand. Canaryseed remains dear; common foreign brings only moderate rates. Nothing passing to vary the value of either brown or white mustards. Tares are saleable only for feeding purposes.

WOOL, MONDAY, Dec. 10.—We have again to report considerable inactivity in the demand for nearly all kinds of English wool. The supply on offer is by no means extensive, yet both home and foreign buyers operate with extreme caution at late rates. The result of the Colonial wool sales, thus far, is by no means satisfactory.

OIL, Monday, Dec. 10.—There is slow demand for linseed oil, at 36s. per cwt. on the spot. In other oils only a very moderate business is doing, at late quotations. Turpentine is steady.

COALS, MONDAY, Dec. 10.—Slow business doing, at last day's rates. Hettons, 22s. 9d.; Haswell, 22s. 6d.; East Hartlepool, 22s. 6d.; Old Hartlepool, 22s. 6d.; Hartlepool, 21s. 9d. Hetton Lyons, 19s. 8d.; Hartleys, 18s.; Wylam, 17s.; Eden Main, 20s.; Pillington, 18s. 6d.; Keeper Grange, 20s.—Fresh ships, 51; ships at sea, 61.

TALLOW.—LONDON, Monday, Dec. 10.—The tallow trade is steady, and P.Y.C. is worth 44s. per cwt. on the spot, and 44s. 9d. for March delivery. Rough fat is selling at 2s. 2½d. per 8lbs. Town tallow commands 43s. 8d. net cash.

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